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OLD SERIES  
VOLUME LII

"THY KINGDOM COME"

NEW SERIES  
VOLUME XXXII. No. 34

JACKSON, MISS., August 21, 1930

# The Baptist Record



Harmony Baptist Church, in Tippah county, near Walnut, closed a great meeting on Aug. 8. Rev. T. W. Young, of Corinth, did the preaching, aiding Rev. C. M. Wilbanks, the pastor. There were 20 additions to the church; 19 conversions and 1 addition, 1 joined by letter. In spite of the excessively hot weather, fine audiences gathered for two services each day.

Forty-three are due to get diplomas at the conclusion of the summer school at Mississippi College this week.

Brother Shepherd, of Courtland, assisted Pastor Moulder in a meeting at Concord, Rankin county. Two were added to the church.

There were 34 added to Buck's Branch Church in Kentucky in a meeting in which Rev. Andy M. Tate, of Turners Station, preached.

Dr. T. W. Young, of Corinth, supplied Sunday for First Church, Gulfport, and with his family will spend a few days on the coast.

The parish wide revival meeting at Mansfield, La., is indefinitely postponed on account of prevalence of infantile paralysis. Dr. J. Norris Palmer is pastor.

Brother D. Curtis Hall is open for services as song leader in evangelistic meetings in September. He has been kept busy all summer. Address him Box 1006, Mobile, Ala.

A letter from Dr. F. M. Purser located him at the time in Cairo, Egypt. He and his wife and daughter are greatly enjoying their tour. His plan is to reach his home in Oxford about Sept. 23.

Dr. R. H. Pitt, of the Religious Herald, advocates a widening of the purposes of the Anti-Saloon League, with a possible change in the name of the organization. He has long been interested in temperance legislation and has done his share of valiant fighting for the cause. He has been but is not now officially connected with the Anti-Saloon League. He believes there should be an organization comprehending in its purpose support and enforcement of all laws, and respect for constituted authority.

Pastor A. F. Crittenden, of Brookhaven, has been in recent meetings at Union Hall Church, Lincoln county; and Pleasant Hill Church, Copiah county. In these churches the pastors are John Sproles and L. V. Young. There were eleven additions at Union Hall and fourteen at Pleasant Hill. In Brookhaven the summer attendance has been splendid, and the Sunday School averaging about 100 more than last summer. Finances are in splendid condition and forty per cent of receipts go to the cooperative program. In July \$1200 went to missions, etc.

Rev. W. M. Crocker of Pinola has located at Oxford temporarily and will begin work for his M.A. degree in the University.

Sunday Pastor I. P. Randolph began a meeting at Geeville, Prentiss county. Dr. D. A. Ellis, of Memphis, is the preacher and brother D. Curtis Hall is in charge of the music. Last week brother Hall was in a meeting at Dyer, Tenn. Next week he will be with Pastor Overton in a meeting at Baldwyn, in which E. P. Baker, of Memphis preaches.

Dr. H. M. Harris had brother J. M. Metts, of Water Valley, with him in a meeting in Bentonia. Brother Metts had begun the work here several years ago and the people were glad to have him back. He is said to have done some mighty good straight preaching. There were 12 added to the church, five by baptism. This church has grown steadily during Dr. Harris' pastorate.

A member of the First Church, Meridian, writes that on Sunday Dr. Norman W. Cox announced to his church that he had declined the urgent call of First Church, Jacksonville, Florida, and would continue in his present pastorate. His decision brought great joy to his church and his many friends in the city and those who have been hearing him through radio station W. C. O. C.

We conducted a short revival at Eastabuchie, beginning Sunday, Aug. 10, and continuing through the following Thursday. Dr. B. L. Davis, of New Orleans, did the preaching. A fine spirit was prevalent, the entire community was revived and everyone attending the services seemed to say, "It was good to be here." There were seven additions, all by baptism.—J. P. Holcomb, Pastor.

Rev. Carey E. Cox, of Meridian, younger brother of Dr. Norman W. Cox, serves three country churches near Meridian. They are: Macedonia, Fellowship and West Kemper. He has just finished what proved to be unusually fine meetings in each of these churches with many additions to each. He is planning to enter the Sophomore Class of Mississippi College in September and will continue ministering to these churches.

BR	
Sunday School attendance Aug. 17:	
Oxford Church .....	215
Jackson, Griffith Memorial Church.....	278
Jackson, First Church.....	528
Jackson, Calvary Church.....	708
Jackson, Parkway Church.....	167
Meridian, First Church.....	604
Offering \$44.82	
Gulfport, First Church.....	379
Offering \$70.41	
Hattiesburg, Fifth Ave. ....	271
Offering \$93.80	
Silver Springs Church, Pike County.....	150
Ecru Church .....	222

## A PLEA FOR THE MANAGEMENT OF OUR EDUCATIONAL AFFAIRS

The members of the Committee appointed to study our Educational Affairs have before them three plans for consideration. The present plan of An Education Commission and a Board of Trustees for each of our Colleges: A plan which continues the Commission and the separate Boards; but limits the operations of the Trustees to the Management of the Academic side of the schools and gives the Education Commission authority over the Finances of the Colleges; and the plan offered at the last regular session of the Convention, namely a discontinuance of the Education Commission and providing one Board of Trustees for all our Colleges.

After a careful consideration of all the plans I am proposing the following which is the plan proposed at the Convention with a change in the number of Trustees and some suggestions as to a method of procedure.

### The Plan

1. Place all our Colleges under one Board of Trustees to be composed of 21 or 27 members.

2. Discontinue the Education Commission as such and transfer its duties and prerogatives to the proposed Board of Trustees.

3. Instruct this Board to organize by the election of a president, a secretary and a treasurer, and then

First, select from its number five persons to serve as an Advisory Committee for each of the Colleges;

Second, select an Executive Committee to be composed of the officers of the Board (none of whom are to be members of any of the Advisory Committees), one person from each Advisory Committee and as many from those who are not members of any Advisory Committee as are necessary to make up a suitable Executive Committee.

Third, to arrange for three regular meetings of the Board of Trustees, one in the Early Spring, one about Commencement time and one on the day previous to the opening of the State Convention. The first and second of these meetings are to be held at the Education Headquarters or at some designated place, and the third is to be held at the place of meeting of the State Convention.

Fourth, to execute the authority vested in the Commission concerning the selection of an Executive Secretary whose duties, among others, shall be the dissemination of information through the press and from the platform and to direct Debt-raising and Endowment Campaigns.

### Merits of This Plan

1. Similar to the work of our Convention Board it places all our Educational work under one organization rather than under four as at present.

2. It tends to bring the Institutions closer to each other and enables each Institution to work, not only in the light of its own interest, but also in the light of the interest of the others.

3. It tends to place all our Institutions more directly upon the whole Constituency rather than placing each one on the constituency of a certain section.

4. It affords an opportunity to present the cause of Christian Education with a more solid front and thereby create a stronger and more effective impact.

Hoping the readers will give much serious study to this problem and praying God to lead us in our decisions, I am

Yours for Christian Education,

—Bryan Simmons.

The receipts of the Foreign Mission Board in Richmond for the past three months were \$103,476.21 as compared with \$111,214.94 for the same period a year ago. The contribution for Mississippi the past three months to Foreign Missions was \$5,062.25, whereas for the same period a year ago it was \$3,566.01. For the past three months only the following states are ahead of Mississippi: Kentucky, North Carolina, Oklahoma, South Carolina, Texas and Virginia.

## ENCOURAGING REPORTS FROM OUR NORTH CHINA MISSION

The Foreign Mission Board of the Southern Baptist Convention has four Missions in China. These are the South China Mission, the Central China Mission, the Interior China Mission and the North China Mission. Each of these Missions is made up of various mission Stations. A station is an important city where the work of a certain area is centralized, the missionaries living there working out from the Station to other places far or near. Connected with the Stations are outstations. At these evangelists, Bible women or day schools may be located. Sometimes there are medical clinics at the outstations. The missionary frequently visits these outstations, but does not confine his work only to established centers; nor does the evangelist or Bible woman confine his or her work to an outstation.

The work of the North China Mission is largely in Shantung Province, but there are also two stations in Manchuria which are an outgrowth of the Mission and a part of it. These are the Darien and Harbin Stations, one in the south and the other in the north of Manchuria. When these stations were opened it was the purpose of your Foreign Mission Board to extend the work into other important cities of Manchuria. This was a logical plan, for the Chinese who have flocked to Manchuria by millions for many years have gone largely from Shantung Province. Among them were many of our Baptist brethren and sisters of the Shantung churches, who have sent back a continuous appeal to the Mission to send over missionaries and others to help them. The Home Mission Board of the North China Baptist Association has for years manifested much interest in the Manchuria field, and sent the first Baptist workers to Manchuria, but on account of great poverty among the people of this unfortunate land of civil war, famine and banditry, they have not been able to do much in recent years for their people in Manchuria. Our Mission has through its missionaries also lent assistance westward beyond the borders of Shantung by sending missionaries to regions in Shansi Province where the Chinese Home Mission Board has work.

### Annual Mission Meetings

The Missions each hold a meeting every year. At these meetings reports of the year's work are given, plans for work of the coming year are discussed and passed upon, estimated expenses of work for the coming year are gone over thoroughly, and inspirational addresses are made and devotional exercises conducted by members of the Mission. For the missionaries to thus meet together for mutual inspiration and planning is a great blessing to the work and to them, as well as giving each an intelligent view of what the other stations are doing. A chairman and a secretary are chosen at each meeting. These continue throughout the year. An executive committee, consisting of a representative from each station, acts for the Mission in handling important matters which may arise during the year. Sometimes it becomes necessary for this Committee to hold a meeting during the year, but none was necessary the past year. The annual meetings are usually held at mission stations centrally located but on account of political disturbances and the uncertainty of travel the meeting this year was at Chefoo, on the extreme east end of the Mission, a seaport which can be reached usually by train and motor or by steamer.

These annual Mission meetings are held in the summer soon after the close of the schools. The meetings are held then instead of at the end of the year so that estimated expenses of work for the coming year may go to the Foreign Mission Board for its meeting in October, at which time plans for work of the whole Convention the coming year are discussed and decided upon. Work of each individual station is a unit within itself, Station meetings being frequently held for discussion of work for that region which comes

under the Station, but perhaps the most important meeting of each station is when estimates are prepared for the coming year. All matters are carried on in a business way, with system and order. For instance, when each missionary presents his estimates for the coming year, these are gone into thoroughly by the station. After their approval by the station then they must pass on to the Executive Committee. This committee has a two-days' meeting preceding the regular meeting of the Mission. Every item is gone into in detail and approved or disapproved by the Executive Committee, which then makes recommendation on each item to the Mission. Following this each item is brought up before the Mission in session and passed upon, item by item. These estimates are then sent on to the Foreign Mission Board, which again goes thoroughly into the matter, and, also, during these distressing times of financial depression in our work, the estimates must then be unmercifully slashed by the Foreign Mission Board even after we have cut them down to the minimum.

Not only are financial reports made at Mission meeting, but the handling of funds by each missionary must be audited by some member of the Station chosen by that Station. Then when the monthly financial reports are rendered to the central treasurer of the missions in Shanghai receipts for the money paid out must be sent to him, account being rendered for all monies received and disbursed.

### A Meeting of Great Rejoicing

The annual meeting of our North China Mission just held at Chefoo was one of the best we have ever attended during our twenty years of service in China. These meetings are all good, for it is a time when one receives inspiration and encouragement; but this year there was joy in tribulations, encouragement in spite of difficulties, and progress along all lines far beyond what we had hoped for. This has indeed been a hard year for both the Chinese and missionaries. There was civil war in Shantung and war between Russia and China in Manchuria. Famine, banditry, poverty and general distress prevailed in many quarters. Anti-foreign and anti-religious movements of the communists, together with some opposition in high places caused each missionary to feel that others perhaps suffered in such a way during the year that reports might be below the usual. But when these were given they were such that we were made greatly to rejoice.

The annual sermon this year was preached by Rev. J. R. Mashburn, who came back to China with a heavy heart, having lost his wife by death while there, but rejoicing in improved health and that some of God's people had made it possible for him to return to China. He set a fine note for the meetings in discussing what might be termed "Closed Doors". The docket committee easily sensed a desire to put first things first, so recommended that reports of evangelism from each of the Stations be given at the very beginning. These reports carried us to the mountain tops. One's heart thrilled as he heard of nearly every member of the mission, missionaries in medical and educational work, as well as those in active evangelism, telling of the mighty works of God. These reports were heard with keen interest, for none of us realized that the Lord had been so good to others in their stations. These were glorious, encouraging surprises. All through the year there had been fear of serious public interference, either in evangelistic or educational work, but the members of the mission and the Chinese workers had pressed forward and the results were most gratifying.

As must be well known throughout the world, the Russian Soviet propagandists have succeeded in influencing certain elements in China to make an effort to put out of Christian schools all religious teaching, or close the schools. But in spite of this every school except one in the bounds of our Mission continued on in its good work, and in some of these there were gracious

Continued on page 6

Thursday, August 21, 1930

# Housetop and Inner Chamber

Rev. C. M. Morris of Columbus is a patient in the Baptist Hospital in Memphis.

Kosciusko Association was omitted from the list published two weeks ago. This association meets with Yokanookany Church, October 10-11.

Rev. Owen Williams of Utica helped Pastor B. A. McCullough in a meeting at Hickory Ridge in Rankin County last week, and is helping him at Braxton in Simpson County this week.

Dr. R. L. Lemons, of Blue Mountain, is on his vacation. He will supply two Sundays for Delmar Ave. Church in St. Louis, and hold a meeting in his old home town, Birch Tree, Mo.

The Secretary of the Executive Committee of the Southern Baptist Convention reports \$81,466.42 contributed through his office to all south-wide objects in July. About \$8,500.00 more was sent direct to the various participating objects.

Missionary Charles A. Leonard writes that the China Inland Mission is sending twenty new missionaries into Manchuria. He pleads that Southern Baptists will hear the call of God and make it possible for our board to meet the needs in China.

Pastor B. A. McCullough baptized 12 at Dry Creek Church in Rankin County last week as a result of the meeting in which he was assisted by brother C. J. Olander of Brandon. Six also joined by letter. The pastor says there was unusually good interest and attendance.

Does this indicate where one's sympathies lie? A head line in the Commercial Appeal read "Wet Candidate Leads." If you read what follows, then you see that one wet candidate for Congress was leading, and in another district a dry candidate was leading. You have to be careful or head lines will mislead you.

Dr. Theodore Whitfield has resigned at Des Loges, Mo. He has done a splendid work there. He was for eleven years pastor of First Church, McComb, is a native of Mississippi and should be brought back home. He supplied for Davis Memorial Church, Jackson, Sunday, and could supply elsewhere next Sunday.

Do it while you live. Give your money to good causes now while you may see the good results of it, rather than wait till late in life or till you die. Besides the Constitution of the State of Mississippi makes it impossible for anyone to will any money or property to a religious purpose. Do it now. The Lord hath need.

Some sensible man has suggested to Mr. Henry Ford, if he intends to spend \$100,000,000 on education, the best investment he could make would be to educate parents to bring up better children. This is no joke. By the way, our Baptist girls' colleges are doing something along this line and could do more with adequate endowment.

Harrison County Association will meet with Biloxi First Church at 7 p.m., Wednesday, Oct. 15, and close the following night. Visitors are always welcome and we especially invite representatives of our general work and denominational institutions. We hope that you or some one whom you may designate will be on hand to represent the Record.—W. C. Hamil, Moderator.

A "Baptist Hut" will be built for the use of Baptist students and their friends, just across the street from the State Teachers College at Hattiesburg. The lot has been bought with money contributed by Baptist members of the faculty and other Baptists in Hattiesburg. The building is for religious services and social meetings of students, who now work together under the superintendency of brother J. H. Penneybaker, student secretary.

The article in this week's issue on Financing the Church is by Dr. Steves, who is one of the Editors of our namesake, The Baptist Record of Iowa.

J. N. McMillin, pastor of Louisville Baptist Church (Louisville, Miss.), has held six successful revival meetings this summer. They were with the following pastors and churches: Byhalia, Miss., Rev. W. E. Lee, pastor; Central Ave., Memphis, Rev. E. A. Autry, pastor; Mount Olive, Miss., Rev. A. S. Johnston, pastor; Marks, Miss., Rev. L. S. Cole, pastor; Collierville, Tenn., Rev. J. P. Horton, pastor; Falkner, Miss., Rev. C. S. Wales, pastor. Should his services be desired he could arrange to hold at least one meeting in September and one in October. Address him as early as possible, Louisville, Miss.

A fraternal messenger from the United Church of Canada to the Southern Methodists said, "We are praying that you not be lured into the adoption of our so-called government control. It is bad enough for us to have it; we do not want to give it to you. It is not government control; it is government sale. It is the legalized sale of liquor once again thrust upon us and made a state institution. Our government is really vendor for the distiller and the brewer. And unless you want your government to become the saloon keeper for the nation you must be well advised to admonish your people to stand in all their strength and loyalty, as the grand old South, against every attempt to substitute our unfortunate error for your noble experiment."

On July 6th, the revival meeting began in the Tylertown Baptist Church. Bro. W. A. Hancock, of Seminary Hill, Texas, did the preaching, and Bro. Morris Day, of Brookhaven, led the singing. This was one of the best meetings from the point of Spiritual Uplift among the members, and also in increase in membership that our church has had in years. Pastor A. B. Weatherby, through the entire eight days of the meeting, stressed the importance of prayer if we expected results from the meeting. He and his good wife spent much time in prayer, and led in special prayer meetings during the week. The visible results were 28 for baptism and 8 by letter. During these eight days Bro. Hancock gave us 16 plain practical Gospel sermons, and he endeared himself very much to our people, and it seems that God led us to this man to do the preaching for us.

We have just closed a great revival at Oak Grove Baptist Church, Meridian, Miss. It was our very great privilege to have Rev. J. O. Colley, Supt. Alabama Baptist Orphanage, at Troy, Alabama, with us. Brother Colley came to us Monday, August 4th, and continued until the 11th. We regretted to close the meeting then but matters of necessity made it impossible for him to stay with us longer.

From the first service Sunday August the 3rd, the interest and attendance were splendid, and the interest increased with every service. The weather was hot, and at times threatening but the people came, Brother Colley preached with great power and the Lord wonderfully blessed us, giving us 20 professions of faith and two by letter. I have never seen in any church a more beautiful fellowship and united effort for service, and with the great gospel messages of Brother Colley we had a real revival for which we are indeed grateful.

We are in the midst of a building program, although we have not begun the erection of the building, we have secured almost one-half the amount of cash necessary to erect the building, and will possibly start building within a few months. The Lord is wonderfully blessing us.

—T. B. McPhee, pastor.

Rev. B. T. Kimbrough is resigning the pastorate of Carmel Church, New Straitsville, Ohio, and will do evangelistic work, from his home at 2515 Chestnut Street, Louisville, Ky. His work of three years has been greatly blessed with increases in membership and in contributions. He was licensed to preach 25 years ago by the church at Oxford.

The State Sunday School Department and the Sunday School Board of Nashville cooperated in a Sunday School Enlargement Campaign in Lincoln County July 27th to August 3rd. The complete figures will be given in the Record as soon as they are tabulated. Pastor A. F. Crittenden, of the Brookhaven Church, has this to say regarding the week's work: "Results of Enlargement Campaign all over county going. Last Sunday reports even better than the Sunday before. At least 1000 more people in Sunday school in County last Sunday (August 10) than before the Campaign."

Dr. R. L. Lemons writes: Things go very nicely at Blue Mountain, although our people are feeling very keenly the effect of the severe drought. College prospects are very good for next session. Mississippi Heights Academy is very hopeful. Prof. Brown is always "the unsubmerged". Early in July it was my pleasure to preach in an evangelistic meeting at Beaumont, Miss. Hope the effort was not without its usefulness. A capable and courageous people are at Beaumont. Our townsman, the Rev. C. H. Frye, is the Beaumont pastor. Our annual evangelistic meeting will be held at Blue Mountain this year early in October. Dr. W. T. Lowrey is to be our evangelist and Bro. Joe Canzoneri is to be asked to lead the singing for the meetings.

A recent speaker at the Conference on Public Affairs held at the University of Virginia, took the preachers and the churches to task for having anything to do with the Eighteenth Amendment to the federal constitution. It is strange how some wise men can be so funny without knowing it. Did not the religious forces of this country secure the adoption of the Thirteenth Amendment to the constitution? And were they not the chief factors in securing the adoption of the Eighteenth? If they may be credited with putting these two amendments into the constitution, what impropriety is there in seeking to have them observed and enforced? Why should the Association Against the Eighteenth Amendment be allowed to work against it without hindrance and other people be forbidden to work for it? Verily the mental processes of some folks are funny, or worse.

Mr. W. P. Philips, of the Sunday School Board in Nashville, was in Jackson one day last week in consultation with brother J. E. Byrd about plans for the southwide Conference of Sunday School workers to be held in Jackson January 13-16, 1931. Only two such conferences have been held heretofore. The first was in Memphis nearly four years ago, and the second in Tulsa, Oklahoma, nearly two years ago. These were attended by thousands of people from every state in the South. The one to be held in Jackson will probably attract still more people. Mississippi has never had a Southwide meeting of Southern Baptists, except the Convention held in Columbus half a century ago. We have not had an auditorium, nor hotel rooms sufficient until now. But we have in Jackson a new auditorium that will seat 4,000 people and new hotels that will accommodate all who come, together with homes that will be used for the accommodation of those attending the conference. Mr. Philips and Mr. Byrd have outlined the number and work of the committees and they will soon be busy on the job.

Because of this meeting of the Southwide Sunday School Conference in Jackson in January, there will be no meeting of the State Sunday School Convention which is usually held in March. Our people should by all means take advantage of this opportunity.

## Editorials

### THEY WATCH FOR YOUR SOULS

In the letter to the Hebrews the pastors or shepherds are referred to as those that "Watch for your souls, as they that shall give account; that they may do this with joy, and not with grief". A true pastor is vitally concerned about the spiritual welfare of his people, indeed about their welfare in every way.

There is nothing that gives him greater joy than to see them walking in the truth, making progress in the Christian life, growing in grace and in the knowledge of our Lord and Savior Jesus Christ. Nothing can compare with his disappointment, nor compensate for it if he sees that they are not making advancement in Christian experience and usefulness.

Furthermore he is accountable to God for their care and their growth. In most cases if there is not growth it is the pastor's fault. This same verse in Hebrews says these pastors "Shall give account" God holds them responsible for their best in behalf of those committed to their care. Any failure here subjects them to the displeasure of God which may be shown in loss of place or power.

In all love and seriousness we ask if our pastors are doing what they can to see that their people are properly provided with reading that builds them up in the faith of Christ and increases their usefulness and fruitfulness in his service. We have never yet heard one question the statement that good reading is one of the best and most necessary factors in Christian growth. If this is so have we fulfilled our responsibility to God and the people until we have induced them to read our religious books and papers?

### THE LAW OF LIBERTY

This happy expression is found twice in the epistle of James, and is used to characterize the new control that comes into a man's life when he becomes a Christian, and the sort of control that religion, the Christian religion, seeks to establish in the hearts of men. Liberty is a great word in the New Testament. The joyous sense of freedom which comes from deliverance from the control of low and base impulses; the sense of redemption from the dominion of sin, and consequently of escape from the condemnation and the control of law as an outward requirement, these give joy and gladness and freedom to the new born, the twice born soul in the Kingdom of God.

Recently we heard a teacher in one of the daily vacation Bible schools speaking almost in despair of a boy in the class who took but little interest in the work and took pleasure in making a disturbance. This same boy went to the public school and would probably have been soundly thrashed if he had made trouble in his classes in the grammar school. In the public school the discipline can always be exercised with physical force as the final resort if necessary. But not in the church school. Here religion must determine the methods of discipline employed. The two methods are perfectly proper in their places, but they are entirely different. In religion the law of liberty comes in to take the place of the law of force.

Every now and then the pastors and the churches are seized with a law enforcement desire and program. They become distressed at the failure to keep the law by the people and the failure to enforce the law by officials. As citizens of the state this is their right and at times may become their bounden duty. But there is a higher law, the law of liberty, which is our first concern. It is our privilege and duty to try to bring men under the control of Christ, to bring them into the Kingdom of God, to introduce a new motive into their lives.

This is not to exchange one system of rules for another. It is not to substitute a new master for an old one. It is to loose the new control in a man's inmost soul by putting into him the love of righteousness and hatred of iniquity. Why should a church member be charged with disobeying the law, or urged to keep the law? If he is a true Christian there is no disposition in him to disobey the law, either human or divine. He is free from the law, not merely from its condemnation but from its control, because the love of Christ constrains him. He has the law written in his heart. Love is the fulfilling of the law. Fulfils it without conscious effort; yea goes beyond the law in its enthusiasm for righteousness. The law was made for the lawless, not for the children of God.

James says, "So speak ye and so do as men that are to be judged by a law of liberty". The sense of freedom ought to be and is the highest inspiration to righteous living and sacrificial service. The man who has been redeemed by the blood of Christ and made a child of God has the highest and strongest motive for being a good man and a good citizen. He has conquered the lower nature and is inspired by a holy passion. "They that wait on the Lord shall mount upon wings as eagles; they shall run and not be weary; they shall walk and not faint".

### WHAT FOLLOWS PENTECOST

The fountains of the great deep were broken up and the windows of heaven were opened at Pentecost. When the Holy Spirit came upon the church there was a transfiguration and a triumphant launching of the work of Christ which marked a new era. The things that immediately follow the coming of the Spirit at this time enable us to mark out the expected course of the churches and the character of their work.

They began to speak in other languages, in all the languages which were represented in Jerusalem at that time by people "From every nation under heaven". This was not speaking in an unknown tongue, a gift which later is spoken of in the first letter to the Corinthians. This was speaking in tongues that were actually used by people in every part of the world. It takes no genius at interpretation to show that this was God's way of indicating that his gospel was for all nations, and that these people were to carry it to them. Jesus had told them a few days before that they were to be his witnesses unto the uttermost part of the earth, and now he is indicating it by the first effects of the gift of His Spirit. No church has come to the consciousness of its mission which has not realized its mission is world wide. No man is entitled to call himself a disciple of Jesus who does not open his heart, his lips and his purse for the salvation of the whole human race. Certainly there is no Holy Ghost religion that does not seek to meet the needs of all men. These men were speaking of "The mighty works of God". And there was not one of the whole company who was not having some part in it. What a glorious example for us and for all churches to the end of time, and the ends of the earth.

The Spirit filled church immediately attracts a crowd, and provokes astonishment. Any church today which has the experience of the Jerusalem Church on the day of Pentecost will not lack for hearers. We won't have to put our pictures in the papers, nor herald it over the country that we are going to have a meeting. You couldn't keep the people away from a church like that. Isn't it worth trying out along this line? And they not only come but they come with their eyes and ears and minds wide open. Notice the words used to indicate this state of mind. They "Were confounded". "They were all amazed and marveled". A second time it is said, "They were all amazed". "And were perplexed". And Peter quotes from Joel, "I will show wonders". This is the state of mind that makes possible the reception of the gospel. It is different from the languid, sleepy torpor in many congregations now.

The immediate result was that the simple preaching of Peter went like an arrow to the hearts of the people. They were convinced that Jesus rose from the dead, that he was the Son of God. They were pricked in their hearts and cried out, and believed the message of forgiveness and redemption. Thank God we do have something of this power in our churches; that men are gladly receiving the word and owning Him as Lord. Why should it not be in every church, and "day by day"? Pentecost is our model and the book of Acts our church manual.

But it wasn't all over at the baptizing. There were 3,000 souls added that day to the church roll, but the work was just begun. "They continued steadfastly in the apostles' teaching and in fellowship, in the breaking of bread and the prayers". They kept on coming to church, kept on walking in the teaching of the apostles. The fellowship was a sweet association, but it was more than that; it was sharing in experiences and gifts. The observance of the Lord's supper was not neglected but constantly observed in the "breaking of bread". Why should this symbolic ordinance be set aside or observed so far apart. It is the greatest preacher, the greatest sermon we can have. Why not give it better opportunity? They also continued in the prayers. There was much to be grateful for. The spirit of adoration and worship was strong. There was also much more to be accomplished; and it could not be done without much constant prayer.

There was another thing that followed this outpouring of the Holy Spirit which we are too prone to overlook. "And all that believed were together, and had all things common; and sold their possessions and goods and parted them to all, according as any man had need". Then follows a description of their joy. Now you may explain this community of goods as you like, just so you don't explain it away. It is given here in the second chapter of Acts as a glorious consequence of the outpouring of the Holy Spirit. They had not gone wild or grown fanatical under the leadership of the Holy Spirit. They were simply and calmly carrying out the will of God and sharing the abounding love of Christ.

They didn't pass any rules about it; they didn't exhort the people to do it. It was the voluntary expression of utter devotion to the Lord and unselfish love to one another. They do not appear to have had a common treasury into which their substance was poured. But they held what they had only as trustees of the goodness of God and it was immediately and joyously turned loose whenever a case of need appeared. They didn't just hand out the loose change in their pockets, but they converted their capital into such form as would make it easiest to use it in the service of God and his people. We have some way to travel yet to come up to the example of this Church at Jerusalem.

Do we want another Pentecost?

Rev. Roy M. Lewis, of Columbus, Neb., is supplying the pulpit for Dr. Franks at First Church, Columbus, Miss. He is an alumnus of the Louisville Seminary. Married Miss Brownlee, of Columbus, who was graduated from the Louisville Training School. He is highly commended by the people of Columbus, who would be glad to see him located in Mississippi. Pulpit committees can get in touch with him at First Church, Columbus, Mississippi.

We had a good meeting at old Zion Church, Miss. Association. Brother J. J. Mayfield, the gifted pastor at Canton, Miss., doing the preaching. Brother Mayfield is a preacher of more than ordinary ability, and preached the old time gospel with great power. The church was much revived and the results were 18 additions for baptism, and six by letter. The writer thinks he knows good preaching when he hears it and in his judgment Brother Mayfield did a mighty good job. Any church wanting a man with poise and culture, and deep fervor to preach a pure gospel, will make no mistake in having Mayfield for a meeting.—E. K. Cox, Pastor.

## ABOUT THE NEWTON CONVENTION

—o—

I have been reading all that has appeared anent the action of the two special sessions of the State Convention, including the opinion of Dr. Mell and your editorial comment in connection therewith appearing in the current issue of The Record.

The gymnastics of the Newton Convention in first sustaining the Chair and later overruling or reversing that action so as to submit and consider matters not contemplated by the call was, to my mind, an act not to be lightly regarded, nor should it be considered a joke. The question involved was fundamental—it was a matter of orderly and lawful procedure, of principle and the establishment of a precedent that was either RIGHT or WRONG.

As you have correctly said, there is no "constitutional inhibition against introducing other matters"; that is, matters not set out in the call for a special session of the Convention. But, are you sure of your ground and that you are right in your contention that the "convention has a right to set aside any mere parliamentary rule and make its own rules, provided this rule is not forbidden by the constitution" when applied to the situation as it was presented for action at Newton?

It is conceded by all, I assume, that parliamentary practice and custom, which constitutes parliamentary law, governing orderly conducted deliberative bodies, is as stated by Dr. Mell. That is to say, that a special meeting of a deliberative body can not properly consider any matter not clearly specified in the call, except:

(a) Where the constitution affirmatively so provides; and,

(b) Where the call contains a general statement that any matter can be considered in the discretion of the body.

If that be a correct statement of the principles of parliamentary law, generally accepted and applied, we take it that it will be conceded that the original ruling of the Chair was correct.

You call attention to the fact that the President followed the rule announced by Dr. Mell until the Convention over-ruled it and as I understand your expression you take the position that the Convention had the right to over-rule the President, though he was correct, under the rule making power of the convention. If that be your position I think you are wrong.

If the ruling of the Chair was a correct pronouncement of the law applicable in such case, how could the action of the members of the Convention voting to over-rule a correct decision of the Chair be correct? The question submitted on the appeal from the ruling of the Chair was, of necessity, "Shall the ruling of the Chair stand as the judgment of the Convention?" The desire of the membership to vote on the "other matters" was not involved. The expediency of action on such other matters could not be taken into consideration in casting a vote on the pending question. Each member of that convention was called upon to say by his or her vote whether, in conscience, the President had ruled correctly or incorrectly under parliamentary law governing the body. As you would have ruled if in the Chair so you voted on the appeal I am sure.

If that be true, then the only question left is, by what authority do we justify the reconsideration of the former action of a majority of the convention sustaining the ruling of the Chair and the subsequent over-ruling that decision and the consideration of the "other matters?"

The general rule, universally recognized and applied, is certainly a salutary one and tends to prevent snap judgment and sharp practice by political maneuvering in matters of which the constituency has no notice and the present controversy emphasizes this reason.

The convention was called to meet in Jackson for certain purposes and the people had notice thereof. It met and acted on the matters for the consideration of which it had been called. The Messengers making up that Convention had been appointed and sent to Jackson to act and vote on

the certain definite propositions. Everybody had a fair chance to be there and to know for what purpose he went.

The Newton session was called for certain other definite purposes and the constituency were notified; the messengers appointed and attended, in theory at least, in the light of the call and in view of the generally applied rule of law that nothing could or would be considered outside the call.

You say "no new matter" was considered, but surely you would not seriously contend that the final action of the Convention at the Newton session was reasonably within the contemplation of that call sent out for that Session?

Do you think that those who constituted the minority at Jackson had full notice of and opportunity to be prepared to consider the matters considered at the Jackson Session; and, do you think those who constituted the majority at Jackson and those who formed the minority at Newton had the same full notice and opportunity to be prepared to consider the matter finally considered and put into effect at Newton?

Aside from the strict legal right of the majority to act at Newton as they did, what was the fair thing; what was morally right between brethren?

How are the revolutionary majority to escape the criticism and accusation of sharp practice, however guiltless they be? They had every opportunity to corral their forces to control the convention in opposition to the purposes for which it was called, and to that they were entitled. But, they also had the opportunity to corral forces to put over a different and unknown program of which the opponents were not advised.

Personally, I have no fixed opinion on the merits of the controversy as to the location of the Orphanage, and can not even now say how I might or would vote thereon as an original proposition. As one who attended neither session of the Convention and with no opinion on the merits as stated, I do feel that some of the criticism and dissatisfaction among Baptists over the gyrations of the Newton Convention is not altogether unjustified.

It is reasonable to assume that the Convention Constitution was adopted in the light of the accepted and universal rule of law that nothing can be considered at Special meeting unless included in the call, except only as before stated. If any rule in derogation of this generally accepted, common law rule as it were, was intended, it would certainly have been stated in the Constitution by a provision that a Special meeting might consider any matter coming before the body. We must all know that legislation and constitutions are construed in the light of then present and existing laws, and to attribute to the framers of that Constitution the intent to imply a repeal of a general rule of law by silence is to do injustice to reason.

The Newton Convention sought to pledge the faith and property of Mississippi Baptists. That pledge and its binding effect depend upon the legality of the action taken by the convention in going outside the purposes for which it was called. Serious and perhaps far reaching questions are involved and the good name of Baptists and their credit may suffer unless we are careful.

Much has been written that should not have been; many harsh words have been spoken that had best been left unsaid anent the Orphanage matter and Convention action. But to one ordinary layman it seems that we have about come to the point where we had best begin to consider the RIGHT and the WRONG of things, rather than to depend on majorities to take charge of conventions and put through our individual programs, right or wrong.

If I had my way, I would postpone action altogether until the Convention shall meet in November when we may legally act on all phases of the question, and in the meantime somebody do some praying, get God in and Self out of the equation.

I haven't written before and I am not writing

this to be published unless you want to publish it. I am writing because I think you are wrong in your legal conclusion as to the Newton action.

Yours Sincerely, —Luther L. Tyler.

BR

During the recent revival in Carroll County Bro. L. D. Sellers did some splendid preaching. Old Shiloh Church, where the meeting was held, was given renewed life, and we are expecting great things in the future. Bro. W. Knight led the singing. Nine came by baptism and two by letter. . . . A W. M. S. and a Y. W. A. were organized. The good women of this community are planning some great work under the leadership of Mrs. Brown Bruce, their president. We want the prayers of the Christian people as we try to do greater things for the Master.—L. D. Wood.

BR

## REMARKS BY THE EDITOR

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The question which brother Tyler discusses is one that appeals to those who are interested in nice points of procedure and we publish what he says in justice to all parties, though we think the discussion is in danger of bringing confusion in our work. The time for discussion is at the convention or before the convention has made its decision. After the Convention has acted all parties should be interested in carrying out the will of the convention.

The confusion in some minds arises from the use of the phrase "parliamentary law." Parliamentary law is not law in the sense that its rules have been legally enacted by the state and are, therefore, binding and must be obeyed, and that any departure therefore, makes an act illegal in any state court. If that were true then many acts of the legislature would be questioned from a legal point of view, for parliamentary rules are not always followed in its proceedings.

Any act of a special session of the legislature about matters not included in the call for this special session, would be illegal not because they not according to parliamentary law but because they are forbidden by the constitution of the state. The very fact that they are prohibited by the constitution is proof that they would not be illegal because of violating parliamentary law. If so the prohibition need never have been put into the constitution.

"Parliamentary law" in the accepted use of the phase is simply the ordinary or accepted method of procedure in a deliberative assembly. It is a mere convenience to be followed as long as it suits you. It has no binding authority except as it is accepted by those who adopt to. Parliamentary law is not a fixed and universal rule. There are many books of parliamentary law, and they all differ among themselves in minor details. There are Mell's and Kerfoot's and Robert's and many others.

Anyone of them may be followed according to the preference of the presiding officer unless the house decides otherwise. The Baptist Convention of Mississippi has never decided to be governed by anyone of them. Some time one is followed; sometimes another according to the judgment of the presiding officer. There is difference of opinion as to what motion takes precedence, what motions are debatable, and whether or not a motion to lay an amendment on the table carries also the original motion with it. These things are mentioned to show that there is no fixed law.

And above all, remember that parliamentary law does not stand on the same plane as the law of the State, is not to be identified with it, nor confused with it. The business of a Baptist Convention is in its own hands just as the business of a church is in its own hands. They can follow the opinions of parliamentarians or not as they chose, of course they are not to violate the laws of the State, but they are not regulated by the laws of the State. For instance the State allows divorce for cruelty and many other causes. But that does not forbid a Baptist Church from dismissing from its membership a man who got a divorce for cruelty according to the laws of Mississippi, and married again.

As to this particular case in which the president of the Convention at Newton ruled the Taylor resolutions out of order, there is room for difference of opinion. But the point is this: that when he ruled it out of order, a brother who agreed with him, Dr. Norman W. Cox, announced that he believed the president was technically right, yet he made a motion that the decision of the Chair be overruled. Not because he thought the president had made a parliamentary error, but because he believed that Baptists had a right to discuss anything they wanted to and arrive at any decision they chose, unless it was forbidden by the constitution of the Convention or the laws of the State. Dr. Cox was not in favor of the resolutions, but he took the position that a Baptist Convention is a self-governing body. Don't get parliamentary law confused with legislative statutes.

The story is told of Colonel Tom Rodman, Moderator of a Kentucky Baptist Association, that when some brother excitedly shouted that what the Association was about to do was not according to parliamentary law, he quietly said, "Sit down, brother, we are not running this Association by parliamentary law, but by John the Baptist, Jesus Christ and common sense."

—BR—

#### THE LATIN-AMERICAN BAPTIST CONVENTION

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(By T. B. Ray)

The Latin-American Baptist Convention held in Rio de Janeiro, Brazil, June 22-29, proved to be a very inspiring success. There were 410 delegates present. Of these 371 were from Brazil, 19 from Argentina, 6 from Uruguay, 6 from Chile, 1 from Mexico, 6 from the United States and 1 from England. It was natural for Brazil to have the largest delegation because of proximity and the fact that about one-half the Baptists in Latin America are in Brazil.

The Convention was held in the splendid new meeting house of the First Baptist Church, Rio. We can hardly over-estimate the inspirational effect the sight of this excellent building will have upon the delegates, both from Brazil and other countries. Many of the delegates had never seen any sort of a Baptist church meeting place except little poorly lighted and ventilated rented discarded store buildings. In such meagerly furnished chapels it is difficult to feel the conquering spirit of a great denomination. In such places the uncertain tenure of a church's life must hover. But in the beautiful and commodious building of the First Baptist Church, Rio, filled with a thousand militant Baptists, every delegate from the remote districts and from any district, felt that our Baptist cause has been planted securely and cannot be uprooted. That church building brought a message as eloquently encouraging as any that was spoken. The sight of the First Church building was assurance number one that our Baptist cause is established firmly in Latin America, and is able to carry out its purpose to preach the gospel throughout every country.

Another source of encouragement was the revelation of Baptist numerical strength in Latin America. Studies of the fields brought out the fact that, including those in the islands of the Caribbean Sea, there are approximately one hundred thousand (100,000) Baptists in Latin America. This knowledge of progress was very inspiring and sent a thrill of joy into the hearts of all, especially those who work in fields where meager results have been attained. In the prosperity of other communities they could see prophecies of developments in their own.

This is the more encouraging when we remember that our work in Latin America began only fifty years ago. The first Baptist missionary to Latin America, Dr. W. B. Bagby, of Brazil, was present and took part in the Convention. There are now about 40,000 Baptists in Brazil. When I visited Argentina twenty years ago, there were in that country 256 Baptists, now there are four thousand. This is wonderful growth.

These Southern countries are remarkably open to the gospel. Dr. Truett preached every night during the Convention, and there were many professions of faith in the church every night. There were as many as twenty-five professions on some evenings. Thus it was that we not only heard of the growth of our cause, but witnessed the power of it in the saving of souls even in the Convention.

The program covered every phase of our life. There were some fine presentations of our Baptist message. There was a delightful unanimity on this point. All the methods commonly used by us were ably presented. Space will not allow me to discuss these features although every one of them deserves it. It was distinctly reassuring to hear our Latin-American brethren discuss their subjects with such poise and power.

After the Convention Mrs. Ray and I went to Buenos Aires, Argentina, aboard the same ship on which many of the delegates from Chile and Argentina returned. This was a most delightful experience. One night we asked the native brethren to give us their impressions of the Convention. In a constrained, but at times intense way, they told of the great inspiration that came to them out of the Convention. They spoke of what it meant to them to see the First Church building, and to hear of the growing strength of our Baptist cause, not only in these Southern lands, but in all the world. They go back to their work with broader visions and renewed courage. Every one of them referred to the unspeakable joy he had experienced in the fellowship with the other delegates. How they treasure this sense of broader fellowship with the brethren. This was one of the chief aims of the Convention.

The Convention has no doubt lifted the esprit de corps of our Latin American Brotherhood to higher levels of hope, courage and fraternity. What may we not expect with such a beginning and such a spirit? Latin American Baptists have caught step with one another and with us. What a challenge!

—BR—

#### FINANCING THE CHURCH AND MISSIONARY WORK IN DIFFICULT TIMES

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(Warren L. Steves, D.D., Waterloo, Iowa)

There is no question but that the present church is going thro' difficult times. There is money for stocks in the stock market, for baseball, for theatres, and automobile luxuries, but the average group of leaders in a church believe that the first place to curtail is in the church itself. We really could get along without baseball, amusements, and many of our automobiles, but can we get along without the church? The situation that confronts us is simply this, what is of the most value, our Christian fellowships, or the froth and foam of the world.

Every day is a difficult time for the church, we have never known it to be otherwise, and we become cowards more easily where the church is concerned than anywhere else. Let us make a move in the right direction this time as God's children, who have been redeemed by the blood of Christ. Let us ask him what new sacrifice we can make. How our table can be supplied with fewer luxuries, and yet with substantial food, how the coat can be changed, so that the threadbare places will not show as much. Let us walk one day a week instead of riding in our automobiles, and give the surplus to the church and the Lord's cause, and there will be plenty with which to retain all of our missionaries, pastors, churches, schools, and colleges. This will go a long way toward the revival we have long prayed for because our hearts will be in tune with the deeper things of God.

Trustees and deacons of churches have no right whatever to ask pastors, missionaries, and church workers, to do all of the sacrificing. Let this be the common united sacrifice of all and we will soon find out the real blessing that comes from such sacrificial giving.

Pastors and leaders in our churches have been continually making sacrifices and because they

have become so accustomed to it, they will not find it a difficult matter to lay aside an added amount for the cause of Christ, from what, in the majority of cases, is but a meagre income, compared with men and women of like ability who are in the commercial and professional world.

If there are difficult times ahead for the church, let us be ready for them when we come to them. But let us thank God each day for the richness of His blessing which can never be counted in the current coin of the realm.

—BR—

Pastor H. R. Holcomb and the First Baptist Church of Tupelo, have just closed a meeting of real power and import in Tupelo and throughout Lee county. This was a real cooperative meeting. The church cooperated heartily in the plans and preparations of a county wide campaign of evangelism, Bible preaching, prayer and fellowship. Every Baptist Church in the county had representatives present from their membership many times during the series.

Dr. Frank Tripp, pastor First Baptist Church, St. Joseph, Mo., did the preaching, and fine preaching it was. His messages were such as lead to self-examination on the part of Christians and the clear, plain teaching of the Word of God as to the Christian walk, duty and privilege in Christ Jesus. The unsaved were brought face to face with their need of a Savior and Christ was lifted up and magnified as the Savior needed and the only Savior from the penalty and power of sin and death.

Fifty eight were added to the church and the Baptists of Lee county brought together.

—Lawrence Riley.

—BR—  
*(Continued from page 2)*

revivals. Progress made under such conditions —when there is opposition from without, but the Spirit working from within—is always beneficial. But the most encouraging of all were the reports of preaching the gospel, its reception and results attained. Some of our people in the homeland evidently do not realize real conditions as they actually exist in China, for although there is some opposition to the gospel, we have an opportunity unsurpassed for proclaiming the gospel. In times of distress such as the Chinese people are now passing through there is unusual opening of mind and heart for the good news of salvation such as the gospel of our Lord brings.

Keen interest was shown in affairs of Manchuria especially as the present political conditions in that part of the world relate to progress of the gospel and many expressed a desire to move over into Macedonia and help us, for it is realized that there is now a great need and opening there. But on the other hand one finds just as wonderful openings in the old stations in Shantung. All agreed that we are in a time of peculiar need and at the same time an unusual one of opportunity. The only note of distress and discouragement was in relation to the home base. We confess that there is great regret and distress in our hearts due to lack of funds in the hands of the Foreign Mission Board to enable us to go forward as we would and as conditions demand. We feel sorry for our Southern Baptist constituency that they are denying themselves a larger part in what may be done in China at this time for the salvation of souls and advancement of the Kingdom. There was one great difficulty which we had to face and that was trying to stretch out our missionary forces in such a way that they may go around for the work is great and the laborers so few. Some are directing work which should have the care of three missionaries.

—Chas. A. Leonard.

Harbin, Manchuria, China,  
July 10, 1930.

—BR—

The official report of the federal prohibition enforcement bureau shows that collections for fines were three times as much as the cost of enforcement, according to The Baptist.

Thursday, August 21, 1930

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### WHEN PARSON ROBERTS PRAYED FOR RAIN

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When Parson Roberts prayed for rain,  
His knowing neighbors vowed in vain.  
"We 'low," they said, "the Lord on high  
Knows when to make it wet or dry."

But Parson Roberts named the day  
And plead with all of them to pray,  
Predicting to his doubting band  
A little deluge for their land.

Upon the day, the people came—  
The good old parson still was game—  
Both saints and sinners joked and jeered  
Until the parson there appeared.

With sturdy step and smiling face,  
He walked serenely to his place,  
Behind the altar where he bowed  
Before the unbelieving crowd.

The sun was hot, the air was dry,  
No sign of cloud was in the sky,  
It seemed the drouth of sixty days  
Was sure to stay with them always.

The kindly parson cleared his throat  
And quietly began to quote  
A string of scriptures which declare  
The power and the right of prayer.

"God, give us rain! God, give us rain!"  
So ran the fervent, firm refrain.  
The moments into minutes flew,  
The minutes into hours grew,

And still the parson on his knees  
Persisted in his earnest pleas  
Until the people caught the fire  
Of flaming faith, of deep desire.

Their doubts began to disappear,  
The skies were now no longer clear,  
Deep thunders drowned the fond refrain,  
"God, give us rain! God, give us rain!"

Before the congregation stood,  
A deluge flooded field and wood,  
And all the throng with one accord  
Gave thanks aloud unto the Lord.

The dear old man of God is dead  
As is the flock he loved and led;  
But legends of that day remain,  
When Parson Roberts prayed for rain.  
—David E. Guyton, Blue Mountain, Miss.

—BR—

Dr. William Hayne Leavell died last week and was buried at Carrollton, Mississippi. He was a member of the prominent Leavell family in Mississippi, was graduated from the University of Mississippi and from the Southern Seminary then at Greenville, S. C. He was for several years a Baptist, but in later life served as pastor of Presbyterian churches. He married a daughter of Senator J. Z. George. At the time of his death he was pastor of a Presbyterian church in Houston, Texas.

—BR—

The revival held at Union Baptist Church closed Friday, Aug. 1. Twenty-three members were added to our church, eight of whom were on profession of faith. Throughout the week, Rev. A. W. Talbert gave great Bible truths that will make the narrow path easier for Christians to travel. We are very fortunate to have Bro. Talbert, of Jackson, Miss., as our pastor now. On the closing night of the meeting, the church in conference elected five new deacons, as follows: Messrs. Clyde Miley, Coley Jones, Percy Graves, T. W. Franklin, and Sidney Harvey; who are to be ordained the fourth Sunday in August. At this time we will also have the baptismal services.

Nina Belle Kennedy,  
Vice-President of B. Y. P. U.

## Stewardship Department

By G. C. Hodge, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability."

### HOW THE PLAN OF USING THE SUNDAY SCHOOL ORGANIZATION MAY BE SCRIPTURALLY USED IN HELPING THE CHURCHES FINANCE THE WORK OF THE KINGDOM

(Continued from last week)

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#### 2. "Sell" the Budget to Every Member Of the Church.

In selling the budget to the church, two things should be done.

(1) Enlist the cooperation of all the officers and teachers in the church.

The deacons and finance committee should plan and put on an informational and enlistment campaign, and press it as vigorously as if the success of the budget depended entirely upon their personal efforts. Then, in addition to their personal efforts, they should enlist the cooperation of all the other officers and teachers of the church. Since the Sunday School is the largest and the most complete organization within the church, they should lead the officers and teachers of the Sunday School to cooperate in using that organization to help inform and enlist the members.

All of the officers and teachers of the Sunday School should be called to meet during the week following the Sunday on which the budget is adopted. During this meeting one of the deacons or some member of the finance committee should explain the budget and the plan of finances to the officers and teachers, outline the plan of using the Sunday School Organization in helping the church finance the work of the Kingdom, and solicit their cooperation.

(2) Lead the officers and teachers in the informational and enlistment campaign.

A. Lead each department of the Sunday School to accept a definite amount as its goal.

As a means of making more real the personal responsibility and the possibility of the budget campaign, the deacons and finance committee should prepare a suggested goal for each department of the Sunday School. These goals should be placed on a black-board, discussed and, if necessary, revised during the meeting of the officers and teachers referred to above. The officers and teachers of each department should accept some definite amount as their goal in the budget campaign and the total amount of all the goals of the various departments should equal the total amount of the budget. This does not mean that the Sunday School officers and teachers are going to be asked to raise the amount of their goal. It simply means that the members will be in better position to realize their personal responsibility.

The departmental goals should be arranged, as follows:

#### SUNDAY SCHOOL DEPARTMENT GOALS

Departments	Enrolled	Amt. per week	Amt. per year
Gen. Officers	3	\$3.00	\$ 156.00
Adult Dept.	60	30.00	1,800.00
Young People's Dept.	35	8.75	455.00
Intermediate Dept.	30	3.00	156.00
Junior Dept.	40	4.00	208.00
Primary Dept.	25	2.50	130.00
Beginner's Dept.	20	1.00	52.00
Cradle Roll Dept.	12	.60	31.20
Church Members not in S. S.	50	5.00	260.00
	275	\$57.85	\$3,248.20

The above shows some suggested goals for the various departments in a church, whose resident membership is 250, and whose combined church and Sunday School enrollment is 275, and whose budget is \$3,248.20.

B. Lead each class in each department to accept a definite amount as its goal.

In order that the officers and teachers of the various departments may be led to see the pos-

sibility of reaching their goals, the department goals should be divided among the various classes in the departments. The total amount of the class goals in a department should be equal to the goal of the department. The class goals of each department should be arranged as follows:

CLASSES	ENROLLED	AMT. PER WEEK	AMT. PER YEAR
Officers	2	\$.20	\$ 10.40
Frank Rogers	9	.90	46.80
Mrs. L. A. Smith	10	1.00	52.00
Will Duncan	9	.90	46.80
Fannie Young	10	1.00	52.00
Total	40	\$4.00	\$208.00

The offering for each officer and teacher should be counted in with the class of which he is a member so as to help the class reach its goal.

It is not wise to ask those in the various classes who are not members of the church to sign a pledge for the support of the church and Kingdom program. The members of the church and Kingdom are responsible for the support of the church and Kingdom, and should assume that responsibility without depending upon non-members for help. Those who are not members of the church should be encouraged to attend the services of the church. Many of them, however, could not be induced to attend if they thought they would be required to sign a pledge for some definite amount to be given each Sunday.

While we should not ask those in the various classes who are not members of the church to sign a pledge for some definite amount, we should give them the opportunity of making an offering each Sunday just as we have been doing heretofore, for practically all of those who attend regularly will want to make an offering. We should explain to them that whereas their offerings heretofore have been used for the support of the Sunday School, they will hereafter be used for the support of the church and Kingdom program as outlined in the church budget. Many of them, when they come to understand the budget, will want to contribute to its support regularly, and will want to pledge themselves for some definite amount each Sunday. When they want to sign a pledge, they should be given the privilege of doing so. But whether they do or do not sign a pledge, when they make an offering, they should be asked to place it in a regular church collection envelope and let it be counted in with the class offering.

Christ, on one occasion (Matt. 23:23, 24), denounced the Scribes and Pharisees, who were neither members of the church nor the Kingdom, as being hypocrites. He said they were blind guides of the blind who strained at a gnat, but gulped down a camel. Yet, He said they should tithe.

Since Christ said the Scribes and Pharisees should tithe, it seems that when those who are unsaved come to us regularly for religious instruction, in addition to teaching them the plan of salvation, the church program, and the regular lessons that are outlined in the quarterlies, we should teach them to tithe. We should make it very plain to them, however, that tithing will not save them. If the little children who attend the Sunday School are led to give a tithe of their increase to God, it will be easier later to lead them to give themselves to God. (See Acts 10:1-).

(To be continued)

—BR—

Just closed a meeting with the Society Hill saints. Had Bro. C. W. Black of Shivers as helper. Good congregations, fine interest; visible results, one by letter and one by baptism. Those who know Bro. Black know that the preaching was all that one could ask. He stays by the Book. The people heard him gladly. To God be the glory.—J. O. Buckley, Pastor.

# Mississippi Woman's Missionary Union

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## Good News From Laurel First Church W. M. S.

In many ways this has been our going forward year in a large way as more interest has been manifested, and our gifts to the Memorial Mission Monument (Memorial to Mrs. L. G. Gates) constantly increasing. Did you know about our Bible Woman in China supported by the interest from this fund? A letter from Juanita Byrd told us about her and we are so happy the dream of our dear Mrs. Gates is being realized. Mrs. Dzung Chi Ming, Wei Ling Academy, Soochow, China.

—Mrs. W. J. Pack.

## State Mission Week of Prayer

We are so thankful to have calls regarding our State Week of Prayer; and especially for literature concerning this Week. As you begin making preparations, remember we have set October 5-8 for the days. Now the 5th is Sunday; but we are urging that all pastors preach a special State Mission sermon that Day. We are urging that churches that do not have preaching on the First Sunday will have this sermon some Sunday in September.

The program and quite a bit of most helpful literature on State Missions will be printed in the September issue of "The Baptist Convention Bulletin" gotten out by Dr. Gunter. We appreciate the fact that he is allowing us the use of this issue of the Bulletin in a large way. Copies will be sent each State President and Young Peoples' Leader.

—o—

Your Secretary has just had a great week with some of our Delta Associations. Mission Study classes gathered for work in Deer Creek at Hollandale; Morehead, in Sunflower, and Merigold, in Bolivar. Then we had extra days at Duncan and Sunflower. How the women turned out regardless of heat and dry weather. How we did joy in a newer vision of all our missionaries in foreign fields as we studied the Foreign Mission Report as rendered at New Orleans Convention. And how earnest prayers ascended to our Father that more workers, and more funds might be out-growths of these Meetings.

—o—

## Six Weeks of Summer Work

(Reported by Miss Lottie McCoy)

The following report rendered by our Field Worker for six weeks is here given because we want you sisters over the State to note not only the faithful work, but the many things accomplished. Miss McCoy worked in Hancock, Harrison, George, Green, Perry, Smith and Jasper Associations. You will note that the Districts were six and seven. The Chairmen of these Districts, Mrs. Borah and Mrs. Matthews have both put in a claim for Miss McCoy next summer.

Associations reached, 7—Miles traveled, 878—Societies visited, 19—Talks Made, 12—Mission Study Classes (W. M. U., 14—Young People Study Classes Taught, 1—Women and Young People attending classes, 303—Others reached, 175—Rallies attended, 1—New Organizations, Sunbeam Band, 1—Number W. M. S. Revisited, 26—D. V. B. S. (Story Hour), 1 (ten days)—Young People attending D. V. B. S., 69.

—o—

## White Cross Material

Huck Towels, 242; Bath Towels, 456; Wash Cloths, 353; Sheets, Bleached, Large, 22; Sheets, Unbleached, Large, 13; Sheets, Small Bleached, 15; Baby Bands, 36; Baby Komonos, 13; Baby

Napkins, 150; Baby Dresses, 18; Baby Nighties, 17; Gauze, Boxed and Piece, 350 Yards; Absorbent Cotton, 7 Packages; Women's Night Gowns, 4; Dish Towels, 58; Pillow Cases, Bleached, 352; Pillow Cases, Unbleached, 24; Spools Thread, White, 190; Tape, 67; Safety Pins, 22 Cards, Bunches 53; Quilted Pads, 45; Long Bands, 12; Hospital Bandages, 2161; Table Napkins, 2; Cotton Pillows, 4; Feather Pillows, 6; Adhesive Tape, 2; Cheese Cloth, 100 Yards; Pajamas, Adults, 3; Small Cotton Blankets, 6; Baby Shoes, 1 Pair.

As stated in last week's Record, everything sent was so fine and new and usable. Our gratitude is unbounded.

AGAIN, let us bear in mind that the freight bill to Africa will be quite a goodly sum. So will not those who could have no part in the boxes, please send us a check. Thank you.

—o—

## In Loving Memory

Mrs. Everhart, the oldest member of the W. M. S. at West Point "fell on sleep" in her eighty-fifth year. Her faithful years of service deserve more than a passing word.

WHEREAS, in the death of Mrs. G. F. Everhart we have lost one of our most loved and honored members, one in whom the graces of Life were charmingly blended; and

WHEREAS, with bowed heads and overflowing hearts, we recall the inspiration her life has ever been to us, because of her daily walk and close communion with the Master; and

WHEREAS, we are grateful that we had the rare privilege of knowing this woman of God and feeling the impress of her life upon our own;

THEREFORE, BE IT RESOLVED, that we express to her family and our sincerest sympathy and love, and lead them in prayer to the One who has said: I will not leave you comfortless;

THAT we enshrine the name and the life of our friend in the deep recesses of our hearts, and seek to carry on the work of this Union along lines which she approved in her years of activity.

Sleep on, beloved; sleep on and take thy rest;  
 Lay down thy head upon thy Saviour's breast;

We loved thee well, but Jesus loved thee best—

Good Night.

Until we meet again before His throne,  
 Clothed in the spotless robes He gives His own,  
 Until we know, even as we are known—

Good Night.

—Baptist Woman's Missionary Union,  
 By Mrs. D. N. Garner, Secretary.

Suggested Program for Associational Meeting  
 Hymn: "Faith of our Fathers."

Devotional: "Be strong all ye people of the land, saith Jehovah, and work, for I am with you, saith the Lord of Hosts." Haggai 2:4.

Prayer: For strength to work, and Faith to trust.

Superintendent's Message.

Reports from Societies.  
 Prayer: For a greater Associational W. M. U. Reports from Auxiliaries. (Led by Young Peoples' Leader).

Hymn: O, Zion Haste.

Our Personal Service in Association. (Personal Service Leader).

What About Our Stewardship? (Stewardship Leader).

Prayer: That we may be Steadfast as His Stewards.

"Where hast thou gleaned" this year? (Mission Study Leader).

Our Special Needs for the Coming Year, as I see Them. By three women, five minutes each.

Business Hour.

—BR—  
 Fifteen were given diplomas in the summer school at Blue Mountain this week.

—BR—  
 Pastor T. L. Holcomb of First Church, Oklahoma City, is taking his vacation in California.

—BR—  
 Clarke College had a great Summer School. More than 160 students were enrolled, from ten or twelve counties. All bills for the term were paid and something paid on bills of the previous session. Prospects good for the coming session.

—BR—  
 A monkey cut quite a lot of didoes in Berlin, stopped traffic and a few other things when it escaped confinement and hied away to a church and was found in the pulpit. Well now is it any new thing to see monkey shines in a pulpit?

—BR—  
 Brother V. B. Tucker says they had a great meeting at Ecru, about 30 additions, seventeen for baptism. The pastor, H. G. West, preached, and the people are greatly devoted to him. His salary is paid ahead and the church made him a love-gift of \$100.00.

—BR—  
 If your individual subscription or the Quarterly Payment is due for your church in this month and you have received notice of same we will appreciate it very much if you will let us have payment before end of the month. Only two more issues in August.

—BR—  
 Farmhaven Church in Madison County is one of the places assisted by the State Convention Board. The Sunday School has an average of over 100 while the church membership is 75. Meeting just closed resulted in 17 accessions to the church, twelve by baptism. Three of these are married men. Pastor C. J. Olander preached in the meeting this summer and last summer. The church shows a growing strength every way and is growing in grace and knowledge of the truth.

—BR—  
 Pastor C. Z. Holland baptized 21 at the conclusion of the meeting at Cascilla, Tallahatchie County; and four joined by letter. During the meeting the people read 8,480 chapters in the Bible. Old men who had never read the Bible took great interest in it. C. C. Moore of Friars Point led the singing and Pastor Holland preached for eight days.

—BR—  
 Pastoral Changes: J. W. Partin accepts call to Wilson, Texas. J. F. Phillips goes to Tonkawa, Okla. W. S. Dorst becomes pastor at Andrews, S. C. Sam Morris accepts First Church, Stamford, Texas. E. S. James settles at Cisco, Texas. A. C. Baker becomes pastor at Baptist Tabernacle, Macon, Ga. A. Mack Parish begins his pastorate at Greenville, Ky. Edgar Eskridge is the new pastor at Orange, Texas. L. B. Golden, former Mississippian, goes from Bolivar, Tenn., to Seventh Church, Memphis. J. V. Tinnin is called to Leesville, La. W. R. Rigell goes to Johnson City, Tenn. L. L. Scott accepts call to Mercedes, Texas. V. G. Miles becomes pastor at Sulphur Springs, Okla.

Thursday, August 21, 1930

## THE BAPTIST RECORD

9

**The Baptist Record**  
 Published every Thursday by the  
 Mississippi Baptist Convention  
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 Jackson, Mississippi  
 R. B. GUNTER, Cor. Sec'y  
 P. I. LIPSEY, Editor

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**RENEW PROMPTLY:** Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

**Obituary notices,** whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

**East Mississippi Department**  
 By R. L. Breland

Clarke-Venable

The Baptist Church at Decatur has changed its name as above in memory of Eld. N. L. Clarke who was its pastor for more than fifty years and Dr. R. A. Venable, who was pastor when the present splendid brick house of worship was built. For the third time consecutively, I have helped in the meeting there this year, assisting the active and much loved young pastor, Rev. Jas. E. McCraw.

This church was first known as Enon Church and was located practically where Beulah church is now located, some ten miles east of Decatur. It was organized about the year 1838. About the year 1846 it was located at Decatur and was named Decatur Baptist Church. The building was for about 80 years located one-half mile north of town. Some five years ago the new building was located up town near the college and the name was changed to Clarke-Venable Memorial Baptist Church, as stated above.

This is one of the well organized churches in these parts. It has a graded Sunday School, a B. Y. P. U. with four unions—Junior, Intermediate, Senior and Adult, the W. M. U. with its auxiliaries—Y. W. A.s, G. A.s and Sunbeams. Everything indicates spiritual vitality and growth. It has a large membership and some of the finest to be found anywhere.

The results were not all that we had hoped for, never is that true. The church had passed through much tribulation during the year. The bank failed in which many of the members were involved and suffered heavy financial loss. Bro. M. B. Patter, the cashier, had died, and suitable resolutions of confidence and affection were adopted by the church. He was generally spoken of as one of the most consecrated men, a conscientious and useful leader of men. As the meeting had not closed at this writing final results cannot be given here. Circuit Court was in session which kept some of the leaders from putting their best into the meeting.

Crowds were large day and night. At the day services the auditorium was practically filled and at night all available capacity was taken. A general rain, which was much needed, came Friday and diminished the crowd, but it made the people rejoice. It is indeed a pleasure to be with these fine folk again and worship and serve with them. May they grow in every way. My stay with Pastor McCraw and his fine family was a gladsome privilege.

—o—  
**Notes and Comments**

Rev. W. L. Meadows, of Morton, assisted Pastor Clyde Bufkin in the meeting at Good Hope, near Lake, last week.

Met my good friend, Dr. G. W. Riley, of Clinton, on the train, returning from Castallion Springs. He was looking fine, able to do some good preaching. He is one of our good preachers so should be busy for his Master.

It was a shock to hear of the sudden death of Bro. Sidney A. Cartledge, of Conehatta. He was a faithful member of Pleasant Hill Baptist Church, Newton Co., one of the first men I met when becoming pastor there 22 years ago and a much loved friend. He was 56 years old and unmarried. Our dear old friends are passing.

Had the delightful pleasure of going with Pastor McCraw out to Mt. Pleasant (Old Sixteenth) Church out from Decatur and preaching to the saints on Sunday afternoon. Met many dear friends of former days, among them were Rev. D. B. Cannon and family, Bro. A. L. and Floyd James and families, Bro. Alex Smith and family, Bro. Harold McCraw and others. It was good to see them again.

Last week, accompanied by Rev. J. E. McCraw, it was my privilege to visit Rev. Henry O. White, of the Beulah Church community in Newton Co. He has been seriously ill for some weeks but has slightly improved. Bro. White is 75 years old and has been a preacher for 45 years.

**SOUTHERN BAPTIST THEOLOGICAL SEMINARY**

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**FEATURES**

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Rev. G. W. Nutt, of Lena, assisted Pastor Egbert Breland recently in a good meeting at Prospect Church, Newton Co. Bro. Nutt is one of our good preachers and should be kept busy.

—o—  
 Last week Rev. R. G. Clark assisted Pastor G. M. Rucker in a revival meeting at Beat Line Church, Newton Co. He recently baptized 18 into the fellowship of the Baptist Church at Freeny, in Leake Co., where he has been pastor for two years. Pastor Rucker had to his help Rev. R. F. Barham, of Madden, in his meeting at Ephesus Church, Scott Co.

Bro. I. H. Brown, one of the veterans of the cross who has served long and faithful at Hickory Baptist Church, was with us in the Decatur meeting a few services. He is now 84 years old, but active for his age. He is one of the few remaining old Confederate soldiers.

—o—  
 Rev. J. E. McCraw did the preaching in his meeting at Oakland Church, Newton Co. Bro. Jack Perkins, of Clarke College, led the singing. He reports a good meeting with several additions to the church.

—o—  
 Clarke Memorial College had its "Resurrection Service" Aug. 15, at which time ten received their diplomas. This college has done a work equal to any in the state, considering its size and scope. Some good brethren, seemingly, are not in favor of its continuation. No valid reasons have been assigned yet for its discontinuance. If it is the money question and that alone, why not use the knife on some of those which owe much more money. I am for the continuance of all our colleges. I only made the above suggestion for consistency's sake. We are "well able" to pay all of our colleges out of debt and be better off after it is done. Dr. J. F. Carter thinks he can make the college go, and let us help and not hinder him now, since the Convention has spoken. It has had "blows" enough for one season. If we cannot consistently lift, let us not bear down and make the load heavier. As it is to continue let us pray, pay and patronize Clarke Memorial College.

—BR—  
**THE EL PASO SANATORIUM**

At the request of the Home Mission Board, the Hospital Commission has given my services to the Tuberculosis Sanatorium in El Paso, to serve as superintendent, without compensation. My task is to try to put the Sanatorium on a self-sustaining basis, or as nearly so as may be done.

My work there will be in addition to the administrative duties of the New Orleans Hospital. Fortunately we have an excellent organization in the New Orleans institution and the work there will not suffer from my absence.

Every patient now in the El Paso Sanatorium, save one, is receiving a discount from the regular rates. The difference between what they pay and what it costs to care for them is being borne by the Home Mission Board. And that Board is not able to carry the load. It is costing the Board from \$1,500 to \$2,

000 a month.

We cannot put these patients out. Some of them cannot be sent home—probably they would die on the train. Many of them are able to be up and another four, or six, or eight months stay in the southwest will arrest their disease. It would be heartless and unchristian to force them to leave and go into certain decline and prolonged and agonizing death.

I am wondering whether there are not those in the south whom God has blessed with health who will help us to help these poor, helpless ones? —Louis J. Bristow, El Paso, Texas, Superintendent.

—BR—  
**FEW MEETINGS**

It was my privilege to lead the singing in the meeting at Calhoun, Ga., again this year. Last year Dr. J. D. Franks did the preaching. This year the preacher was Dr. R. Q. Leavell, of Gainesville, Ga. He is a preacher of great ability and humility. The people came in large numbers to hear him. Bro. J. S. Deaton is the pastor of this good church. This is his third year with the Calhoun saints and he has done a marvelous work for the Lord. The Lord added several to the church.

The last ten days in July I spent with the Arcola Church. Arcola is a thriving little town in the Delta. Some of the choicest of God's saints live there. Bro. W. W. Izard is the much loved and progressive pastor. They are remodeling and enlarging their house of worship and we held our services in the Methodist church. The Lord visited His people here and some of the Christians who had lost interest in the things of the Lord were revived. Three young people accepted Christ as their Saviour. The writer did the preaching and also led the singing. Even though there was some opposition to the Gospel truth, we labored here with great joy in the Lord.

August 3 to 8 I preached and led the singing in the meeting with the Standing Pine Church, Leake county. This was my fifth or sixth meeting with this church. While there were not as many additions to the church as there were last year the Lord gave us a greater revival among God's children. Dr. A. M. Barnett, my father-in-law, is the loved pastor of this church. Large numbers of young people attended the services. This was a great challenge to the preacher.

We praise the Lord for His wonderful work of grace in the hearts of men.

—Joe Canzoneri.

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Write for bulletin.

Newton, Mississippi

## The Sunday School Department

SUNDAY SCHOOL LESSON FOR  
AUGUST 24, 1930  
Prepared by Request by L. D. Posey,  
Pastor First Baptist Church,  
Itta Bena, Miss.

The scripture for this lesson will be found in I Sam. 18:1-4; 20:14-17, 32-34, 41-42; and II Sam. 1:25-27. You will please look on your Bibles while I read the passages named.

I Sam. 18:1-4. And it came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul. And Saul took him that day, and would let him go no more to his father's house. Then Jonathan and David made a covenant, because he loved him as his own soul. And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his apparel, even to his sword and to his bow, and to his girdle.—I Sam. 20:14-17. And thou shalt not only while yet I live show me the loving-kindness of Jehovah, that I die not; but also thou shalt not cut off thy kindness from my house forever; no, not when Jehovah hath cut off the enemies of David every one from the face of the earth. So Jonathan made a covenant with the house of David, saying, And Jehovah will require it at the hand of David's enemies. And Jonathan caused David to swear again, for the love that he had for him; for he loved him as he loved his own soul. And Jonathan answered Saul his father, and said unto him, Wherefore should he be put to death? what hath he done? And

Saul cast his spear at him to smite him; whereby Jonathan knew that it was determined of his father to put David to death. So Jonathan arose from the table in fierce anger, and did eat no food the second day of the month; for he was grieved for David, because his father had done him shame.—And as soon as the lad was gone, David arose out of a place toward the South, and fell on his face to the ground, and bowed himself three times; and they kissed one another, and wept one with another, until David exceeded. And Jonathan said to David, Go in peace, forasmuch as we have sworn both of us in the name of Jehovah, saying, Jehovah shall be between me and thee, and between my seed and thy seed, forever. And he arose and departed; and Jonathan went into the city. II Sam. 1:25-27. How are the mighty fallen in the midst of the battle! Jonathan is slain upon thy high places. I am distressed for thee my brother Jonathan: very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women. How are the mighty fallen, and the weapons of war perished!

### Introduction

1. The main events embraced in this lesson cover that period of

Jewish history from about 1085 B.C., to about 1063 B.C., and pertain to two of the world's greatest characters. David is noted for his reign as the second king of the Jews, and as the "sweet singer of Israel", he being an author of many of the Psalms in our Bibles, and which were set to music and used in the temple worship. David was the great grandson of Ruth the Moabitess of whom we studied the first Sunday in this month.

Jonathan was the oldest son of Saul the first king of Israel and of course heir to his father's throne. He was noted as a warrior, but especially for his undying love for David, and in whose favor he voluntarily surrendered his right to the throne, seeing God had chosen David for that place.

The apostle John says, "God is love", I John 4:8; therefore, love is the highest attribute of God; so, the more love a man has in his soul, the more like God he is. Among the graces of God to men, perhaps the one next to love would be the gift of friendliness, or the art of being friendly, or of winning the friendship of others. Jonathan seems to have possessed this gift to its fullest extent, in fact to such a degree that the sacred writer classes it as love. David in speaking of it said, "Thy love to me was wonderful, passing the love of women". II Sam. 1:26. But our lesson committee has seen proper to name this study "A Noble Friendship". Yielding to their judgment, we will study it from their viewpoint. Then what do we learn from it?

### I. The Principle Upon Which Friendship Is Based.

True friendship to the highest degree can exist only between persons having kindred spirits, ideals and ambitions. In this respect friendship and love are different. True love may and does often exist between those who have nothing in common. This alone can account correctly for many marriages to be seen about us. True love is said to be blind to the imperfections in the objects of its devotions. This is true and accounts in large measure for the love of noble wives for their ignoble husbands. But it reaches a higher degree in the love of parents, especially mothers, for their profligate children. Its climax, however, is reached in God's love for fallen man. Man in his unregenerate state has nothing in common with God; yet, God's love for man carried God's Son to the cross in behalf of man in rebellion against God.

Now Jonathan's soul was knit to David on the principle of a kindred spirit, ideal and ambition. When these young men met, Jonathan saw that in David which drew his soul to him as instinctively and irresistibly as the needle is drawn toward the North Pole. David was brave as a lion, and loyal in his support and defense of his convictions of right as they pertained to

the government under which he lived, and the one chosen of God to rule. This was thoroughly manifested in after years when at two different times David could have slain Saul, whom he knew to be his inveterate enemy, and seeking his life, but refused to do so. These traits of character in David met their duplicate in Jonathan and cemented the two souls together like the proverbial Siamese Twins. Indeed there was in David that which responded to the noble in Jonathan as the string of a piano responds to the note sounded by another instrument in tune with it.

### II. The Extent to Which Friendship Will Go.

In the preceding division of this study we saw that friendship and love are not based upon the same principle. In this division we find they exactly tally the one with the other. As there is no limit to what a mother will do for her child, however profligate he may be; and as the death of Christ is the extreme to which the love of God went in behalf of sinners, so we feel true friendship covering the entire gamut of human possibilities in behalf of the objects of its admiration. David in his youth was an humble shepherd boy, a position at that time held only by women and slaves. Incidentally from this we learn two things: First, Jesse was a poor man with a large family, and unable to own slaves; second, he had no daughters, so it fell to the lot of David to do the work of slaves. Jonathan being the son of the king, and heir to a throne, would necessarily be provided with, and accustomed to the best the land could furnish. When these boys met, behold the contrast in apparel. David clad in shepherd's coarse tunic, armed with a shepherd's crook or staff and a boy's sling, and carrying his harp which in all probability he had made with his own hands. Jonathan the king's son was no doubt clad in the finest purple robe, the sign of royalty, with other garments to match, and bound about his body with a girdle, doubtless bedecked with gold embroidery. He carried not only a bow, perhaps made of highly tempered steel, but was in addition thereto entrusted with a sword. Could contrast have been greater? I hardly think so. In my imagination I see the naturally crimson cheeks of David grow more crimson still as he mentally surveyed himself in the presence of the young prince. Jonathan, with the keen eye of insight, not only saw all that David saw, but vastly more. In David he saw Israel's great and much loved and praised future king, while by the same power he saw himself the friend only of that future king. The soul of David indeed was great, but was Jonathan's any the less when he voluntarily disrobed and disarmed himself, and with that which was by every law of man and God his, he clothed and armed his shepherd-boy friend? I think not. If there be a difference of degree in the greatness of the two lads, I would vote the difference to Jonathan. But what an illustration of the most glorious and magnanimous act in human history. It is none

other than that of Jesus laying aside all the glories of heaven, and emptying himself of his divine prerogatives and taking upon himself our nature, sin excepted, and becoming our substitute on the cross to redeem us from the curse of sin. In this particular love and friendship run parallel. The friendship between Jonathan and David, led Jonathan to lay aside everything for David; while the love of Jesus for lost men led him to lay aside everything for the redemption of our souls.

### III. The Benefits or Blessings of a Noble Friendship.

It is impossible to evaluate the benefits or blessings of a noble friendship. To Jonathan it had its reward in that inward consciousness and glow and growth of the human soul that comes from sacrifice unselfishly made.

The reward the mother received

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Thursday, August 21, 1930

## THE BAPTIST RECORD



from her lonely vigils of the "wee small hours of night", from the tear-dimmed eyes, wrinkled cheeks, prematurely gray hairs and calloused hands, is the glow of soul and inexpressible joy that fills and thrills her heart as she sees her boy crowned with the legitimate honors of human endeavor, and standing the full equal of his peers in his chosen life work. The tears, the gray hairs and the hardened hands are all forgotten in her new found joy. Such would have been the reward of Jonathan had he been permitted to stand by on David's coronation day.

To David the blessings or benefits of this noble friendship are beyond computation. The first one of which we may think is that of his admission into the royal family, palace and court. Speaking after the manner of men, if David was to be king he needed an education in governmental affairs. We readily admit that Saul's home was not what it should have been, but while that was true, it was the only place in the land for David to get the training he needed. However, in that home David could have the companionship of his friend Jonathan whose noble character would in a large measure counteract the evil effects of Saul's bad temper and consequent unholy life. Some one has said in effect that we become a part of every one we meet. Whether that is true or not, it is a fact that our associates have a great deal to do with shaping our lives either for weal or woe. Furthermore, David placed in that home as he was, could see and appreciate by contrast the difference between that which is right and wrong.

Then it was from that home that David secured his first wife, and who was loyal to him through all his trials. While it may be that a bad wife is a man's greatest hindrance, it is surely true that a noble wife is a man's greatest earthly blessing.

With the foregoing thoughts in mind, let me appeal to you my friends one and all, to seek the friendship and companionship of the best people in the land. To the unmarried let me say that much of your success and more of your happiness will depend upon the character and ideals of your life partner; therefore seek the guidance of God's Holy Spirit in seeking a husband or wife.

Another blessing that came to David as a result of this noble friendship was his escape from Saul's efforts to take his life. It was by an arrangement planned by Jonathan by which David learned that his only safety was in flight from Saul's territory, and there to await God's providential removal of him from his throne. To gain this information for David, Jonathan did it at the risk, and almost at the loss of his life, proving himself to be the friend whom David needed most.

While the Bible does not say it in so many words, it seems reasonable to suppose that as the people learned that Jonathan was David's unfailing friend, it would have much to do with binding the people to

David, and looking to him as their leader and protector before the death of Saul, so that when that event did occur, the better people would turn instinctively to David as the one whom God had chosen to rule over them. In this way the friendship of Jonathan helped to make it easy for David to receive the crown which he had in his early days by symbol at least, placed with friendly hands upon his head.

"There is a friend that sticketh closer than a brother". Prov. 18:24. Evidently that scripture refers to Jesus who is the sinner's unfailing friend. He laid down his life for us, not when we were not friends to him, but when we were his enemies; and by the sacrifice of his life it is possible for us to be his friends and fitted for his companionship through eternity. Have you accepted him as your Savior? If not, may God help you to do so tonight. Good night.

## SUNDAY SCHOOL LESSON

August 24, 1930

## Jonathan and David (A Noble Friendship)

**Golden Text**—He that maketh many friends doeth it to his own destruction; but there is a friend that sticketh closer than a brother. Prov. 18:24.

(From Points for Emphasis  
By H. C. Moore)

The mutual love of David and Jonathan is historic. There are few, if any, instances like it in all the world. Re-read the sacred story and glimpse the shining facets of their diamond friendship.

**1. Friendship Giving** (I Sam. 18:1-4). Apparently the first meeting of David and Jonathan was immediately after the slaying of Goliath in the Valley of Elah. It will be remembered that Jonathan had himself had experience with the Philistines, having with his armor-bearer attacked a garrison at Michmash and occasioned a rout similar to that following the fall of Goliath. Between David and Jonathan, therefore, there was something in common not only in character and congeniality, but also in accomplishment. When David with Goliath's head in hand was brought before the king on the field of battle, it is said "that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul." The association that followed only served to cement the bond of friendship. And again we are told that Jonathan and David made a covenant, because he loved him as his own soul. Love expresses itself and must do so. We are not surprised, therefore, that "Jonathan stripped himself of the robe that was upon him and gave it to David, and his apparel, even to his sword, and to his bow, and to his girdle." Thus friendship stands the test of compact.

David of his danger, which David doubtless already knew, but also he appealed to his father in David's behalf. The plea he made was so frank and genuine, so compelling and so true, that the impulsive monarch swore that David should not be slain. Not only so, but under the guidance of Jonathan, a complete though temporary reconciliation was effected between Saul and David. Thus friendship stands the test of intercession.

**3. Friendship Confiding** (I Sam. 20:1-11). When again the jealous rage of Saul drove David into the refuge at Ramah, to whom could the fugitive look for true friendship in this trying time? In all the land there was none other, not even Samuel, the seer, who could so soothe and calm the distressed soul of David as Jonathan, his friend. At this critical time David and Jonathan conferred with each other. Each poured out his soul to the other and neither violated the other's confidence. Said Jonathan unto David: "Whatsoever thy soul desireth, I will even do it for thee." Said David to Jonathan: "Deal kindly with thy servant into a covenant of Jehovah with thee; but if there be in me iniquity, slay me thyself; for why shouldest thou bring me to thy father?" Did ever two souls confide more completely in each other? Thus friendship stands the test of trust.

**4. Friendship Covenanting** (I Sam. 20:12-17). Out into the open field went David and Jonathan, where they could talk without danger of being discovered. Here Jonathan told David that he would ascertain the attitude of the king toward him and be faithful in revealing it to him whether favorable or unfavorable. And then he looked beyond the present difficulty into the future, when the enemies of David would be cut off from the face of the earth. The two therefore made a covenant that David would not only show kindness to Jonathan during his own life, but also that he would show it to his descendants. "And Jonathan caused David to swear again, for the love that he had to him, for he loved him as he loved his own soul." Thus friendship stands the test of compact.

**5. Friendship Cooperating** (I Sam. 20:18-23). The feast of the new moon was at hand. Saul would expect his family, particularly David and Jonathan, to be present at the royal feast on that occasion. However, it was agreed between the two friends that David should be absent and that Jonathan would handle the matter as wisely as he could and report to David. He would lend a helping hand to David in a crisis. Thus friendship stands the test of effort.

**6. Friendship Defending** (I Sam. 20:21-29). When the feast of the new moon arrived Saul did not on the first day comment on the absence of David from his table. On the next day, the king inquired of his son: "Wherefore, comest not the son of Jesse to meat, neither yesterday nor today?" Jonathan replied that David had received permission from him to go to Bethlehem for the family sacrifice in that city. Thus friendship stands the test of defense.

**7. Friendship Suffering** (I Sam. 20:30-34). The outburst of royal anger which followed fell with fury upon the head of Jonathan. Saul thundered: "Thou son of a perverse rebellious woman, do not I know thou hast chosen the son of Jesse to thine own shame, and unto the shame of thy mother's nakedness? For as long as the son of Jesse liveth upon the ground, thou shalt not be established, nor thy kingdom. Wherefore now send and fetch him unto me, for he shall surely die." Jonathan remonstrated, declaring, "Wherefore should he be put to death? what hath he done?" The only reply that Saul made was to cast a javelin at Jonathan, who at once left the table in fierce anger at his father's act toward David. Thus friendship stands the test of persecution.

**8. Friendship Fulfilling** (I Sam. 20:35-40). Shall Jonathan tell David exactly what has transpired at the king's table? He has promised to do so, and friendship must and will be faithful. He, therefore, takes his bow and arrows and a lad to bring back the arrows after they have been shot, and proceeds to the field where David, by pre-arrangement

Continued on page 14



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## The Children's Circle

Mrs. P. I. Lipsey

Bible Study No. 8: Aug 21st  
The locusts and the darkness. Ex. 10  
Read carefully and write me the story

Facts not found in the lesson

Pharaoh, the king, had now lost all claim to Moses' respect. He made promises, and broke them as soon as God gave relief from the trouble. So as he, weak but obstinate, refuses now to humble himself, God sends the plague of locusts. A number of years ago, perhaps fifty, a part of the South, especially Arkansas, was visited with locusts. The result was much the same as in Egypt, their land was "destroyed." Their members filled the air, and covered the ground. Every trace of green was blotted out, and all vegetation was destroyed. The hearts of the settlers of a few years, who had been rejoicing in their crops, were filled with despair over the ruin of their hopes.

Travellers tell of sand-storms in which the darkness is intense. We do not know how this darkness was produced, but it was God's work. It was a dreadful thing to these people, accustomed to live in a land of bright sunshine, to sit for three days, which must have seemed like years, in dense darkness.

My Dear Children:

We had a pleasant journey across about 1500 miles from Clinton, Miss., to Colorado Springs, Col., tho' part of the way it was quite hot. It was Julia Frances' first time on a sleeping car, at least since she was a tiny baby. She was very much relieved when she found that the porter was fixing the curtains around our beds, so that we could get inside and prepare for bed: she slept finely the two nights we were on the train. Since we got to her uncle's home, we have been running around a good deal. A day or two ago, we went to a Children's Water Carnival in one of the city's parks, and Julia Frances, in her red bathing suit, had a splendid time in what is called the Peter Pan Pool, with about 200 other children. This afternoon, we went to the beautiful Broadmoor Hotel, not far from here of which I told you something when I was here last. It has a lovely lake, with a background of Cheyenne Mountain. Here we saw more bathing, but it was pretty cold for this afternoon. Do you know, I have been sleeping under two double blankets ever since we came here? I certainly wish cooler weather for you, dear children.

With love from, —Mrs. Lipsey.

Prize-Winning Bible Study

Bible Study No. 6 -- Ex. 8:16-9:8

God told Moses to tell Aaron to stretch out his rod and strike the dust so that lice would infest the dust. Aaron did so and the dust was turned into lice. Lice were on men and beasts and they were a terrible plague for the Egyptians who were naturally clean.

After this plague came the plague of sickness of the cattle. God told Moses and Aaron to take handfuls of ashes and sprinkle it toward heaven so that Pharaoh could see them. They obeyed God and sprinkled the ashes and it became boils breaking out on both man and beast. The cattle died and caused great losses to rich and poor. Camels, oxen and sheep alike fell under this terrible disease. Many shepherds and others were thrown out of work.

One of the purposes of the plagues was to overthrow idol worship and God directed the plagues against them, using the object of their worship as the plague.

Ex. 8:16-9:8.—By Edna Nunnery, Arcola Miss.

Porterville, Miss. Aug 8, 1930

Dear Mrs. Lipsey:

It has been some time since we wrote your Circle last. Our revival is just over. We had a good meeting. Our school will start soon and we will be glad. We are sending the Orphans a dollar (\$1.00). We are sorry for the Orphans and afflicted children. How is Donald Keith? Mrs. Lipsey, we would like to have a picture of Miss Gladys. There was a place in our Baptist Record for her picture but it was left blank. We have not seen her, but would like to have a picture of her. With much love,  
—Hazel and Marguerite Caraway.

Dear Hazel and Marguerite: As I am away from home now, please remind me of the picture when I get back Sept. 1st. and I will see what I can do. Thanks for the \$1.00. Hope you had a good meeting. Saw a report of it in The Record.

Yazoo City, Miss. Aug. 8, 1930.

Mrs. P. I. Lipsey

Care The Baptist Record

Jackson, Mississippi

Dear Mrs. Lipsey:

I am enclosing you herein a money order for \$1.50, to be divided between your two funds. Please place \$1.00 on the Orphanage fund and \$50 on the library fund for Miss Juanita Byrd.

Very truly yours,

—G. A., First Baptist Church

Yazoo City, Mississippi.

Thank you, Mrs. Woods and dear girls. We have heard from you before. "Thy prayers and thine alms have gone up for a memorial before God."

Monticello, Miss. Aug. 13, 1930.

Mrs. P. I. Lipsey

Jackson, Miss.

Dear Mrs. Lipsey:

Enclosed you will find two dollars (\$2.00) to be used towards Miss Byrd's Library Fund. We count ourselves "big children" (ages 13 to 17) but know you will accept our small gift towards this fund. We have visiting us now our little adopted girl from the Baptist Orphanage—Eula Bell Hendrick. We are keeping her clothed. While she is here we are taking our annual G. A. Camp.

Sincerely,

—Monticello Int. G. A., Mrs.

D. A. Horne, Leader, Helen

Hays, Treasurer.

Dear Friends: This helps along a whole lot toward our goal, and your gift will bring a blessing and joy to Miss Byrd and to those to whom she ministers. May you know of a truth that it is more blessed to give than to receive.

BR

The Chair of Missions at the Baptist Bible Institute, to which the Woman's Missionary Union of the Southern Baptist Convention made such a liberal contribution at their meeting in New Orleans in May last, is to be occupied this year by Dr. J. W. Sheppard, who has for several years been President of our Baptist College and Seminary in Rio de Janeiro, Brazil. This will be a most acceptable and gratifying announcement to the Baptist women and to all other friends of our great missionary institution in New Orleans.

—W. W. Hamilton.

BR

During a recent sermon on the text, "Man looketh on the outward appearance, but God looketh on the heart," sixty-four women were counted powdering their noses.—John. A. Holmes.

### HILLMAN COLLEGE NOTES

(By M. P. L. Berry)

One sentence in the Hillman notes sent in last week by one of our teachers probably gave the wrong impression. It was "A Hillman student graduated at Mississippi College with special distinction." One might get the impression that this was a rare occurrence, while the fact is that a big majority of the Hillman girls who take the last two years at Mississippi College graduate with distinction. The first honor graduate this year was a Hillman girl. The unusual thing about the girl referred to in the sentence quoted above was that she won special distinction in spite of having completed her four year course in three years. She had spent two sessions at Hillman and one in Mississippi College and had done summer work in the meantime.

Hillman credits are being accepted for the two full years at every college to which our students have gone in recent years. Reports from our students who have gone to Peabody, L. S. U., Baylor and other prominent colleges have been most gratifying. We believe the remarkable records our girls are making in higher institutions is largely due to good foundation work in the first two college years.

If there is ever a time in a girl's life when she needs the close personal attention for which Hillman is noted it is the first year or two away from home in college. By going to Hillman first, a girl can earn two diplomas in four years and have the backing of two institutions. This year while the state college are upset is a good time to begin the college course at Hillman.

### RIDGECREST, N. C.

(By W. A. Holcomb)

This is the writer's first visit to this wonderful resort. The drive up was delightful and the scenery was from good to gorgeous. Through Ala. and western Ga. the fields of cotton and corn were unusually good. North Ga. and N. C. are mountainous and most beautiful to

behold, with the valleys filled with orchards and corn fields. In this section melons and peaches and grapes are in abundance. Ridgecrest is eighteen miles east of Asheville, on the crest of Black Mountain.

The conferences are helpful, the fellowship is refreshing and the sermons and addresses are instructive, inspiring, edifying and uplifting. The thermometer registered 60 at 7:30 a. m. and 70 at noon today. One wears his winter clothes and wonders if it is still hot down in Mississippi.

Aug. 13, 1930.

### FRIENDSHIP NO. TWO, TALLAHATCHIE COUNTY

Have just closed one of the best meetings that this church has ever had, not because of great numbers being added to the church but because of the great crowds of folks coming to the house of God to listen to the preaching of the word of God which was done with such force that new life and hope was manifest on every hand as was with the lame man at the beautiful gate when Peter told him about Jesus, something different to that that he was accustomed to and he leaped and shouted for joy, but why wonder at this when we are promised this wonderful experience if we will only believe, the church at this place being lifted to a higher plane and strengthened by the preaching of our beloved Brother L. D. Posey, of First Church, Itta Bena, Miss., teaching and preaching to multitudes every day with eighteen additions, seventeen of which were on a profession of faith, this being the second year that Bro. Posey has been with us. We have just about reached the conclusion that he is a part of us and yet we know that he has a big work yet to do and wish him Godspeed on his journey of obedience to the command of his Lord to teach ALL people in ALL the world and that he will be guided ALL the way, praying God's richest blessings on all his People everywhere.

—J. S. Deal, pastor.  
Morehead, Miss.

### FOR BETTER HEALTH

The Biggs Sanitarium is in better position than any time before to serve the chronically ill of the South. Specialties: Nervous disorders, high blood pressure, gastric trouble, loss of weight, melancholy, goiter. Circular free. The Biggs Sanitarium, 112 Pearson Dr. Asheville, N. C.

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Send check for \$12.50 for room fee and also write for catalogue to J. L. Johnson, President, Hattiesburg, Miss.

Thursday, August 21, 1930

## THE BAPTIST RECORD

13

## A FULL SUMMER'S PREACHING

In planning our work for this year we resolved to stay with our Church from the opening of September last year until summer came and give what time we usually devoted to the work of evangelism to the churches during the warm weather months when our absence from our pulpit and the city would least affect the work of our church. Except for one week last October we have done this. Until the first of August we were absent from the pulpit only three Sundays. But since the middle of May we have been on the go. With the services of today I will have preached 101 times in ninety days.

We started on May 18th with the Baptist Church of Philadelphia, Miss., where Rev. W. W. Kyzar is pastor. We were there twelve days. The meeting was much hindered by lots of sickness, some of it smallpox and meningitis, and several hundred people ill from vaccination, but in spite of these difficulties we had a good meeting. There were 18 additions to the church. Pastor Kyzar, with the zeal of a zealous pastor conscious of a Divine commission, is pressing on in the work.

The second day of June carried us to Houston, Mississippi, and to the Baptist church there for eight days with pastor W. C. Stewart. Bro. Stewart has ministered to the good people of that town for six years. He is positively unhappy unless he is winning folks to Christ and baptizing them all the time. Consequently there was not much likely material from which to expect an ingathering. He is a true yoke-fellow in the gospel. There were a few notable conversions. Ten joined the church. Great crowds attended the services and a blessed revival seemed to be God's answer to the effort of His servants.

Monday, July 7th, carried us to New Hebron, Miss., where Brother B. E. Phillips has ministered as our Baptist Bishop for twelve years. For five blessed days we gave the witness of the Gospel to as appreciative a congregation as ever a man faced. The weather was the hottest we have ever experienced in a meeting but the extreme heat did not deter the people. Large crowds at every morning service and the house overflowing at night. There were 27 additions, 23 of which were for Baptism. Pastor Phillips has wrought a great work in New Hebron. His service proves the worth of the pastorate that reaches into the years. From what I saw of his work he ought to continue in that pastorate much longer.

Monday, July 27th, found me at Pine Grove Church in Lauderdale county. This is one of the greatest rural church opportunities in all the land. It was my fourth meeting with this church as I have preached in their meeting each July since I have been in the state. This was much the best meeting. We took a census the first day and found that five hundred and eighty-four white people live within 3 miles of this church. All but 72 of them are favorable to Pine Grove Church.

They are greatly hampered for

lack of room. The morning congregations crowded the house and not more than half the crowd could get inside at night. We spent the morning services in seeking to lead them to the enlargement of their plans and program so that they can adequately care for their work. They responded favorably. We expect that by next July they will have enlarged their auditorium and built Sunday School rooms. Think of it: here is a country church with 424 live possibilities for Sunday School, 224 of whom are under 17 years of age. There were 31 additions to the church. Pastor R. Earl Moore, a Mississippi College man, who was reared there and has lived there all of his life has a fine vision for the future and is vigorously pushing the work. We expect under his leadership wonderful development in the next year. They very graciously invited me back for the fifth engagement next year.

We preached at the Russell Baptist Church the week of August 4th. This is a small church served by Brother C. C. Jones, of our Poplar Springs Baptist Church, with an afternoon appointment. We only had services at night. Brother Jones held his own meeting last year and baptized all the available prospects. We had two additions. While the church is small it is made up of some of the finest people in all the land.

This past week we have preached at Salem in Lauderdale county. It has one of the finest histories of any of our country churches. (This is written on Thursday though dated on Sunday and we are in the midst now of the Salem meeting. It is too early, therefore, to tabulate the results.) Bro. Carey Dearman is the good pastor. Great congregations are hearing the gospel.

The pastor of each of these churches is God's own man in the right place. I have never been privileged in succession to be with a group of pastors whose devotion to the work, ability and zest for the main intention of a meeting was so high in its average. Great congregations waited on the Word in each church.

The heat has been extraordinary, but it has not hurt anybody. Through these meetings we have felt that the Gospel has had the best hearing on the part of the people in general that it has had where we have preached in several years. I am persuaded that the tide is turning and that if Christ's preachers will press their testimony faithfully to the consciences of the people we are on the eve of a great spiritual awakening.

—Norman W. Cox.  
First Baptist Church  
Meridian, Miss., Aug. 17, 1930.

## THREE THOUSAND SOULS WON BY LOUISVILLE SEMINARIANS

(Chas. F. Leek, Alumni and Publicity Secretary, The Southern Baptist Theological Seminary.)

Students in the Seminary here live while they learn, they work while they wait. They learn to do by doing.

One of the most gratifying things about the Seminary has been the fact that practically every student

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Sixty-third year begins Wednesday, Sept. 24th, 1930. For catalog and other information, address

PRESIDENT MILTON G. EVANS, D.D., LL.D., Chester, Pa.

has voluntarily participated in the program of practical activities. No credits are given on degrees for preaching, teaching, soul winning, etc. These come as a natural consequence of the students' love for lost men and for their Lord and Savior.

Under faculty guidance and student leadership, thrilling results have been secured. Last year eighty per cent of the students enrolled reported three thousand souls won to Christ. These men also gave from their own resources \$14,373.28 to the Kingdom through their churches.

President Sampey, in addressing the students one day, said, "I feel that we could better give up any two courses of study in the school than to leave off our evangelistic and practical work." This reflects the sense of the importance of this program here and the seriousness with which it is undertaken.

Louisville, with its 350,000 souls, at the cross-roads of the nation, is an outstanding example of the need of the Gospel of Christ. It is doubtful if there is any city that presents a greater challenge to God's man with God's message.

For convenience and effectiveness students divide themselves into five groups for this work. There is the Teaching Group, which helps in churches and conducts schools and classes in numerous institutions; the Missionary Group, which partly or wholly mans eight mission stations and fosters mission study classes; the Preaching Group, which holds preaching services on street corners and groups in hospitals, sanatoriums, and penal institutions; and the Pastoral Group, the members of which serve churches in or near Louisville as pastors.

## WHY CHURCHES AND MINISTERS SHOULD PARTICIPATE IN THE SERVICE ANNUITY

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Thos. J. Watts, Executive Secretary,  
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M. P. L. BERRY, President, Clinton, Miss.

Continued from page 11  
ment, is in concealment. By the sign of the arrow beyond the searching lad, David was informed that safety lay only in speedy flight. The lad knew not the higher meaning of the commands given him, nor would they be comprehended by any spies which the king might have looking out for David. Thus friendship stands the test of fidelity.

**9. Friendship Separating** (1 Sam. 20:41, 42). When Jonathan sent the lad with the bow and arrows back into the city he and David met each other in a spot of absolute retirement. After David fell on his face to the ground and bowed himself three times "they kissed one another and wept one with another until David exceeded." But though they loved each other with a quenchless love their friendship now demanded their separation. Simple yet sublime is the story of their oath to each other and their affectionate farewell. Thus friendship stands the test of separation.

**10. Friendship Remembering** (2 Sam. 1:25-27). David's lament over Saul and Jonathan who fell in the battle of Gilboa is considered the greatest dirge in all literature. Certainly its tribute to Jonathan is the master memorial of a bereft spirit. Jonathan was a mighty man of valor who died on the field of honor. He was more than a brother to David who grieved over him with a sorrow that could not be assuaged. He was a friend whose love excelled the love of the noblest and best of women. Of what use are the weapons of war when the mighty are fallen! Thus friendship stands the test of death.

—BR—

"This was our second D. V. B. S. here at Baldwyn and we were all more than pleased with it. Our enrollment was about the same as last year with a considerably better attendance. The work done was of a higher type owing to a better trained faculty. Our work was deeply appreciated not only by our own people, but by the people of the town. The town paper in the issue following the close of our school carried a card of thanks to our church for the work done for the children of other churches, signed by the Parents of Other Churches.

Nothing ties the young people on to a pastor and the church better than a D. V. B. S. It is an investment in Christian character and one of the best advertisements known. Others may do as they choose, but as for me and my church, we will have a D. V. B. S. every year."

—A. M. Overton.

—BR—

#### SOME MEETINGS

##### Dublin

We began one meeting at Dublin the first Sunday in July—Rev. T. D. Cox, of Hathorn, did the preaching. The interest was good and the congregations grew from the beginning. There were two for baptism, the meeting was really a good meeting.

##### Hathorn

The meeting at Hathorn began the second Sunday in July and was really a church revival. There were many reconsecrations, and a young

man surrendered for the ministry. The meeting was a telling one and the church was left much stronger and better organized for service. Bro. Garvin Allen, of Bunker Hill, directed the singing and Miss Mildred Sinclair presided at the piano.

##### Bethany

Our meeting at Behtany began the third Sunday in July—Rev. E. A. Bateman, of Delhi, La., did the preaching, and Bro. Garvin Allen, of Bunker Hill, directed the singing and Miss Vivian Quin presided at the piano. It was a helpful meeting. There were four additions for baptism. The church was strengthened.

##### Antioch

The Antioch meeting began the fourth Sunday in July—Rev. H. B. Price, of Bogue Chitto, did the preaching. There were additions, 7 for baptism, and 4 by letter. The attendance was fine from the beginning. The church was greatly strengthened and left better prepared for service. Bro. Garvin Allen directed the singing and Miss Mildred Sinclair presided at the piano.

##### Shady Grove

Our meeting at Shady Grove, Lincoln county, began the first Sunday in August. The writer did the preaching. Rev. Jno. W. Sproles, of Oakdale, directed the singing. There were 7 additions, all for baptism. The congregations were large and attentive. The meeting was a real church revival. The church will do greater service in the future as the result of the meeting. I am very grateful to my heavenly Father for His many blessings during the summer.

—J. B. Quin.

##### BALDWYN NOTES

Our Daily Vacation Bible School which ran from July 7th to 18th brought most gratifying results. With an enrollment of 115 we had an average attendance of 103. We ran ten days and three hours each day. We believe that a D. V. B. S. is one of the most valuable investments we can possibly make.

The men of our church have sponsored three open air mission meetings this spring and summer with the pastor doing the preaching. In these meetings there were 57 professions of faith. They will put on at least one more in the month of September. This work has ushered in a new day for our church.

The pastor, who preaches at the historic old churches of Jericho and Camp Creek one Sunday afternoon each a month, did the preaching in their revivals, at Jericho the third week in July and at Camp Creek the fourth week in July. There were eight for baptism at Jericho and twelve at Camp Creek.

A County-wide Simultaneous Sunday School Training School was put on in Prentiss County, running from Aug. 10th to Aug. 15th. Nearly all of the churches having Sunday Schools cooperated. This work was under the supervision of Mr. Byrd and Mr. Williams. This is one of the results of the Prentiss county Sunday School Association.

Our annual Evangelistic campaign will begin Sunday, Aug. 24th, with E. P. Baker, pastor of LaBelle Place Baptist Church of Memphis, doing

the preaching and D. Curtis Hall of Mobile, Ala., leading the singing.

The Baldwyn church is conducting a mission Sunday in a schoolhouse four miles west of Baldwyn. The average attendance for the past month was 56.

The pastor did the preaching for the meeting at Ingram church near Baldwyn. There were 41 for baptism. They have started a live Sunday School and the Baldwyn B. Y. P. U.'s are putting on a demonstration program for them with a view to organizing a B. Y. P. U. Rev. Joe Crawford is the pastor of this church.

The average attendance for our Sunday School since March 1st has been 147. W. B. Jones is our efficient superintendent.

Our pastor assisted Pastor John W. Kloss in a meeting at Pinson, Tennessee, Aug. 10-16. This is his third consecutive year at that place.

Prentiss County Association meets with East Prentiss church east of Booneville, Sept. 4th and 5th.

Baldwyn church has run this year on a basis of free-will offerings only. No pledges have been taken. Our people have caught a new spirit in financial matters, and although there has been a general depression our finances have given us no trouble.

##### SOME MEETINGS

Ridge Church, Scott county, began the 2nd Sunday in July with Bro. Roy Clark the pastor. Ten accessions, 9 for baptism and 1 for restoration. This was my third meeting in three summers with them.

##### Bethel Church, Rankin County

The 4th Sunday in July we began the meeting there. Seven accessions, 5 for baptism, 3 of whom were mature men, and two by letter.

##### Dry Creek, Rankin County

The first Sunday in August, with Bro. McCullough, the pastor of Dry Creek, the meeting began. Eighteen accessions, 12 for baptism, 6 by letter.

—C. J. Olander.

##### A GREAT REVIVAL

Revival meeting at New Zion Church, Lawrence county, began Aug 2nd, running through the 8th. Service at eleven o'clock each day; 8 o'clock at night.

Rev. Horatio Mitchell doing the preaching which was done with power behind every message. The church received much spiritual strength and sinners brought to repentance. Thirty-two additions, twenty-two for baptism, ten by letter and statement. Great crowds came with much interest. We pray for the results of our meeting to linger with our people.

—G. L. Stockstill, pastor.

##### HOME MADE LYRICS

###### A Fable

(By Uncle John)

A BULL-FROG lived in a murky pool at the end of a dark morass, and, he was a chap of the good, old school, with a voice that inclined to class; his nether limbs were of tempting size, with tints of bewitching green—a fitting pair, as we might surmise, for the grill or the

movie-screen....

That bull-frog sang it—the best he knew, and his rumble was deep and clear; his aim in life with its end in view was, to tickle the high-brow ear; for, he wanted to be where the bright lights shone, and the smart set laughed and joked, so he summoned his deepest, grandest tone, and he croaked—that bull-frog croaked!

Came a hook and a line and a gorgeous fly—a fisherman on the bank—the lure in front of the bull-frog's eye—a snap—an immediate yank! He took a rise to the Paradise where frog-leg and royalty met; he didn't neglect to advertise—and he's now in the smarter set!

##### EDEN AND D. I. YOUNG

It was my great pleasure to preach for my former pupil and loyal friend, Bro. D. I. Young, in his meeting at Eden, Yazoo county, from Sunday, Aug. 3d, to Friday, the 8th, inclusive. The ingathering was not large, but the pastor and people seemed to consider the meeting a success. There were nine additions to the church, 7 by letter and 2 for baptism.

Bro. Young is a stayer and a worker. Blessed is the man who can stay and work and build. Blessed also is the church that knows how to appreciate and support a good man when they get him. They seem to have no idea of allowing Bro. Young to leave.

I have never tried "The Garden of Eden," but I like Eden and the "Young" man who has charge there.

I am having the great pleasure of supplying the pulpit at Leland this month while their beloved pastor, Bro. Faulkner, seeks to recover his health in a hospital in Atlanta, Ga.

Contentedly,

—W. T. Lowrey.

Newton, Miss., 8-13-30.

##### SALEM

A splendid meeting has just been closed at Salem Baptist Church, at Kellis Store, Kemper County.

The preaching was very ably done by the new pastor, Rev. Deb Lee Stennis, a recent graduate of Clarke Memorial College. Brother Stennis, whose heart is filled with a passion for lost souls, brought us many helpful and inspiring messages that were filled with the old time Gospel. The church was very much revived, a better spiritual condition existing now than before the meeting. We feel that the entire community has been greatly helped, and that we are going to do greater things for our Lord now than ever before.

There were six additions to the church, all by baptism.

An inspiring song service was conducted before each service with Miss Evelyn Reed, of Hattiesburg, very ably serving as pianist, and the pastor effectively leading the songs.

With a full house at the beginning, the crowds increased until there was only standing room at the close. The power of the Spirit was manifest at the first service and the interest increased each day until the close.

—Mary L. Poole.

Thursday, August 21, 1930

## THE BAPTIST RECORD

15

## STUDENTS AT S. T. C. TAKE FORWARD STEP

The greatest forward step which the Baptist students at S. T. C. have taken since securing of a full time student secretary in the summer of 1927 was the acquisition several days ago of a most desirable lot on which a Baptist Hut will be erected in the near future. This piece of property was secured through the efforts of Baptist faculty members and students, and the four Baptist churches of the city. Though there are hardly half the number of students here now that were here the first six weeks, those now in school have rallied in a fine way.

Plans are now being drawn for an attractive building which will be used as an office for the student secretary, a meeting place for the B. S. U. Council, committees of the several unit organizations, and for practically all social gatherings. It will be to the Baptist students of S. T. C. what the Workshop is to the Baptist students of M. S. C. W. It is not certain yet whether it will be possible to start a building before the opening of school in the fall. However, the B. S. U. Alumni all over the state will be solicited, B. Y. P. U.'s will be asked to contribute, and it is hoped that the State Board will help.

This advance step of the Baptist students is in keeping with the progressive program of the college which was launched about two years ago. When the B. S. U. work was started there were barely two hundred Baptist students enrolled. During the 1929-30 session there were more than four hundred, while six hundred and thirteen registered for the first six weeks of summer school.

"The time has come not to retreat, but to advance" is the slogan which the B. S. U. has adopted.

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## WISE AND OTHERWISE

(From C. H. Spurgeon's Scrapbook)

"Mr. Chairman," said a member of the Dentists' Convention, "We must be united. We must all pull together."

Landlady: "The coffee, I am sorry to say, is exhausted, Mr. Smith."

Mr. Smith: "Ah, yes, poor thing. I was expecting that. I've noticed that for some time it hasn't been strong."

"Oh, my friend, my beloved friend, whither do you think your footsteps are leading you?" exclaimed a pious person the other night on meeting a jolly fellow who was staggering all over the street. "Blest if I knowsh," was the reply; "wantsh go home: legs don't sheem to see it."

"A Thousand and One Words" is the title of the new novel, written by a lady and gentleman in collaboration. The odd word was probably worked in by the man.

"You are going to erect a monument to your father's memory, I suppose?" "Oh, no. Monuments crumble and decay, and are forgotten. We are going to do something that will keep his memory alive much longer." "What's that?" "We are going to fight in the courts for his property."

When Rowland Hill was asked why he had Surrey Chapel made round, he said that it was in order that a certain unwelcome guest should not have a corner in it.

A clergyman writes to the Boston Advertiser that he recently preached in one of the oldest churches in the "old" city of London. As he entered the porch he was met by a rotund and dignified beadle, who led him to the vestry-room, and pointing to two decanters said: "Will you take sherry or port, sir?" The parson smiled at, not with, the beadle, who then explained that about three hundred years ago a good woman of the parish, dying, left a certain sum for the purchase of "wine and sweetcakes for the clergy," and since that time wine and cakes have been regularly supplied at each service.

An Irish gentleman having purchased an alarm-clock, an acquaintance asked him what he intended to do with it. "Och," answered he, "Sure, I've nothing to do but pull the string and wake myself."

In the "auld lang syne" a Scotch minister was once busy catechising his young parishioners before the congregation, when he put the usual first question to a stout girl whose father kept a public-house, "What is your name?" No reply. The question having been repeated, the girl replied: "None o' your fun, Mr. Minister: ye ken my name weel eneuch. D'ye no say when ye come to our house on a night: 'Bet, bring me some ale?'" The congregation, forgetting the sacredness of the place, were in a broad grin, and the parson looked daggers.

BR  
Wife: "Have you put the cat out, John?"

Absent-Minded Professor: "No, I didn't even know it was on fire!"

## SPARK PLUGS

(By R. L. Davidson)

What a howl would come if poverty made women wear so few clothes.

Bunk—something to sleep on and to put your friends to sleep with.

One shudders to think what will constitute a radical fifty years from now.

There is one fixed rule about governments: the less it is worth the more it costs.

The broad general rule is that a man is about as big as the thing that makes him mad.

No man has really been corrupted by prohibition. His natural corruption has been utilized.

Some of our favorite sons have about as much influence in Washington as a mosquito on a bull's horn.

Business is getting dull in Chicago. Recently a ganster died just by himself.

It looks like President Hoover will have to pull his Legge if he expects to retain the friendship of the Western farmer.

No, no, George, the ass that spoke in Bible times didn't spend thirty minutes in introducing the speaker of the evening. He was a considerate ass.

Al Smith says defeated candidates for president should be made senators-at-large. That would be one way of getting a Democratic majority in the Senate.

One thing that is absolutely impervious to drought, bowl weevil, blight, cinch bugs, cut worms or white ants is the American nut crop.

If European nations don't go into another war until their debts for the last one are paid for the world is in for a long period of peace.

Al Capone says he wants to find some quiet place where he can settle down. We know of two or three good cemeteries where he might

park indefinitely without fear of objection or molestation.

Instead of employing police to patrol the highways, we suggest that the government require motorists to put their Jake in their radiators. If it affects the hind wheels of the motor car as it does the hind legs of the booze fighter there will be no more accidents from fast driving.

## MARKS

We have just closed a fine meeting at Walnut, one of my afternoon appointments. Bro. H. H. Webb of Liberty was with us for eight days, and brought some great messages to us. There were sixty-one additions to the church while Bro. Webb was with us, 32 of them being for baptism. Then when Bro. Webb had to leave us to return home, the church requested the pastor to preach Saturday morning and night, and there were 21 more additions, 11 being received for baptism. Then this afternoon I preached again before baptizing, and there were six more additions, five of them being received for baptism. There were 88 additions to the church during the meeting. There have been more than a hundred additions to the church since the first of April, when we went in to our new building.

This church believes the Bible to be the inspired Word of God and stands for a clean membership.

We have fine people there to work with, and we are happy together.

I am in a meeting this week at Birdie, another afternoon appointment. Received one for baptism in our first service. There is a great opportunity here for service.

—L. S. Cole, Pastor.

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## SEVENTY YEARS AGO

Just seventy years ago today I was buried with Christ in baptism "in the much water" of Bayou Macon, Franklin Parish, La., in one of the "neighborhoods" in which Parish I was born Oct. 2nd, 1845. Baptized upon the authority of Deer Creek Church, I was received into its fellowship and soon afterward elected Clerk, to which service I was chosen, annually twenty-five consecutive years, until I moved two hundred miles away.

In Oct. 1860, the month in which I was fifteen years old, I was one of the two messengers sent to Bayou, Macon association, which met with Oak Ridge Church, about 50 miles distance, via country roads.

A sinner, "saved by the grace of God"; a believer, kept by the power of God; it has been my desire every day of these years, to "grow in grace and in the knowledge of our Lord Jesus Christ," that I might be a competent and faithful "witness for Him who loved us and gave himself for us"; who "bore our sins in his own body on the cross"; who "loved us and washed us from our sins in his own blood; whose "blood cleanseth us from all sin."

I would be pleased to "become acquainted," personally, through our paper, or by letter, with any Christian veteran of as many years; or indeed with any who may be disposed to write. Brother or Sister, give me your hand in Christian fellowship and brotherly love and let us "commune" together about the things concerning our Saviour, his churches, his kingdom, and his coming again to receive us to himself, that where he is, there we may be also."

As we walk the western slope to the sunset of this life, let us "comfort one another" with the declarations and promises of our Lord.

To this end, I begin by quoting the following scripture: "Behold, what manner of love the Father hath bestowed upon us that we should be called the sons (children) of God. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear we shall be like him." 1st John 3:1-2. "Your life (eternal life) is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Col. 3:3-4. —C. M. Sherrouse.

Biloxi, Miss.

## OLD TIME MEETING

I began a meeting at Mt. Pleasant Church, two miles west of Sylvarena, Sunday, and closed Thursday. I baptized sixteen fine young people, did all of the preaching myself except two sermons. We sang "Old Time Religion" and like songs.

I am sixty-nine years old, have been preaching among these people forty-seven years. I decided this week maybe we old preachers are of some use in the Kingdom after all.

Most of our supplies for the Kingdom work come from the country as truly as the supplies for our bodies must come from there also.

—L. D. Bassett,  
Louin, Miss.

## COURAGE!

(By W. Eugene Sallee,  
Home Secretary)

"Be of good cheer" were favorite words with the Saviour. Thus He spoke to the paralytic borne of four. He used the same words in speaking to the woman, who "touched the border of his garment," and was made whole. And that night when His disciples were caught in a storm at sea, Jesus calmed their fears with the words, "Be of good cheer: it is I; be not afraid."

So accustomed had the disciples become to hearing these words fall from their Master's lips that when He called the blind Bartimaeus to him, they addressed the blind man in Jesus' own words, "Be of good cheer."

Once more, during His last night on earth and just before He offered His farewell prayer for His disciples, He spoke to them in these words: "In the world ye have tribulation: but be of good cheer; I have overcome the world."

As if to emphasize the fact that Jesus is the same yesterday, today, and forever, the Lord stood by the Apostle Paul in prison and said, "Be of good cheer, for as thou hast testified to me at Jerusalem, so must thou bear witness also at home."

Once these words were spoken to a man, once to a woman. Once they were spoken in the presence of imminent danger, once to meet tribulation which He knew would come. Once these words were spoken by Christ's representatives, and once they broke the silence of heaven with the assurance of the risen Christ's ever present interest in his followers.

In all six places where we have the phrase, "Be of good cheer," the Greek has only one word. Moffatt translates this work by the one word "COURAGE." I have been wondering if that is not the word which the Lord would speak to each one of us at this time. It is easy enough to think we have courage when no danger threatens, and when all goes well. But our Lord calls upon us to "take courage" when disease is doing its worst to conquer us through our bodies, when the elements are threatening to overwhelm us, and when testfied and tried by tribulations. In the hour of apparent defeat for us and triumph for our enemies, the Lord appears standing by us, saying, "Courage!"

This has always been a very

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heartening word. However, its meaning became more personal in the spring of 1927. We had been ordered by the American Minister to leave our homes nad work in the interior of China for places of safety, and had made our way to the coast in the face of dangers seen and unseen. After our arrival there, we cabled home: "Safe, well." Within twenty-four hours there came back across the Pacific this one word, "Courage." We know it was the Saviour speaking to our troubled hearts.

Oppressed by debt on our Boards and local work, disturbed by financial depression and threatened by crop failures, there has never been a time when our people needed more this reassuring word of the Lord Jesus: "In the world you have trouble, but COURAGE! I have conquered the world."

BR

## A FALSE NOTE IN EVANGELISM

—o—

There is a false note in the call of evangelism to the young people of today that is doing incalculable harm. Appeals are made to them to give their young hearts and lives to God, as though God needed their patronage. It is made to appear to them that they are a fine lot, and that their usefulness is being wasted, and that God and the church needs them. Mention is made of their fine qualities, their culture, their refinement and their education; and they are made to believe that it would be an honor to the church and an honor to God for them to descend to surrender their fine young hearts and lives to enter into the service of the church and patronage of God. Such "stuff" is an abomination to the Lord. It's true that God was in Christ reconciling the world unto Himself, and that the ambassadors of Chrsit are beseeching the world, "Be ye reconciled to God." But it is not their patronage that God is seeking as though He needed them, but He is seeking their HOMAGE. The kind of reconciliation that God seeks through His ambassadors is conviction and confession of sin and an acknowledgment of the foundation of reconciliation, giving all the credit, all the merit, all the power, all the honor and all the glory to the Lord Jesus Christ who offered Himself as the supreme sacrifice for sin, to secure our eternal redemption. This false note floods the church with unsaved boys and girls; the result of which breeds self-righteousness, modernism and even scepticism.

Our churches and denominational schools are going down under the God-dishonoring idea that God needs the cultured and the educated to carry on His work. Evidence of it is seen in our own missionary Baptist denomination placing the emphasis on teaching, training, and educating the young people. More than five times as much money is spent for such things as for evangelism; and as an excuse for it our leaders will stand and argue that all these things are necessary to evangelism and even a part of it. But they know that is not true for it is the gospel of Christ, not the teaching of moral ethics, psychology, etc., that is the power of God unto salvation to every one

that believeth.

Why is it that the most of our greatest men came from among the masses of the uneducated and uncultured? It is, and was because these boys were taught the fundamental, rockbed doctrines of genuine repentance, the necessity of the new birth, salvation by grace through faith. Oh, that the emphasis might be put again where our Lord put it in the great commission. (1) The gospel (2) salvation (3) teaching and training the saved.

Why did our Lord select His twelve disciples from among the men of the common walks of life? Was it because He preferred that class of men; or is it possible that culture and the high-order of civilization and education unfits men to do homage unto God? This idea that God needs the patronage of the sweet-spirited, refined young blood of the country is an abomination, and is dragging America down into agnosticism, modernism, and scepticism.

J. E. Heath.

BR

"Two Frenchmen went up in an airplane. The plane went into a tail spin, and they both fell out. What nationality were they when they came down?"

"French, of course."

"No, you're wrong."

"The heavy one came down a Russian. The other caught on the telephone wire and came down a Pole."

—Exchange.

BR

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